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**ART. I.—***An Enquiry into the Principles of Civil and Military Subordination, by John Macdiarmid, Esq.* 8vo. 10s. 6d. Baldwin's. 1806.

POLITICAL discussion is favourable to the best interests of mankind. It tends to give the governors and the governed a clearer insight into their respective duties. It teaches the necessity of justice and humanity to the one, and of patience and obedience to the other. Even inquiries into the abstract principles of government, are of great practical importance. They shew that those principles are founded in the nature of man, and the constitution of things; and that there is a necessity for civil government, which nothing can supersede. The crude theories of government, which preceded the French revolution, and which have accompanied its progress, displayed a gross ignorance of the nature of man, and the circumstances in which he is placed; and of the political institutions which were best adapted to that nature, and those circumstances. They tended to abolish that degree of restraint which is necessary to the social and the moral well-being of man, and to engender a state of anarchy and confusion. In Mr. Macdiarmid's Enquiry into the Principles of civil and military Subordination, we discern the marks of a penetrating, judicious, and reflecting mind; not dazzled by any political theory, nor bewildered by any Utopian speculations, but searching deep into those natural and moral causes, in which must ultimately be sought the real origin, and on which alone, when properly understood, and practically applied, can be erected the solid structure of political society.

Many years have not elapsed since equality was the universal cry; but few understood the meaning of the term, or applied to it any notions consistent with the existence of practical government; the majority, deluded with the sha-

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dow of a dream, used it to denominate an imaginary system, which it was physically and morally impossible ever to realize. The equality which these political visionaries desired, would have gone to the length of abolishing all subordination, all distinction of rank and circumstances. These persons did not consider that there is a natural as well as an artificial inequality, an inequality which is immutably fixed in the order of the world, and which consequently must exist in every form and under all the possible modifications of political society. The institutions of man cannot alter the appointments of God. No political institutions can prevent the almost infinite variations in the mental and corporeal faculties, in the powers and circumstances of individuals. In any particular country it is hardly possible to find any two individuals who are perfectly alike in any one faculty or habit, in any mental or corporeal endowment, in any advantage of circumstances or situation; and if two such individuals could be found, between whom there was such a perfect equality this moment, it could hardly be expected to continue to the next: for the least degree of exertion either greater or less, or the most trivial accident might produce a difference. When we come to investigate the popular desire of equality, or decompose it into its primary constituents, we find it made up of ambition and rapacity. It is not a desire to fall, but to rise in the scale of distinction, of opulence and power. All men would willingly be equal to those above them in these respects; but who is solicitous to descend to the level of his inferiors? Who is emulous of this equality? The liberty and equality which were lately the watchwords of democratic rage, and which were so well fitted to dazzle and deceive the ignorant and credulous multitude, were intended to convey the idea of an exemption from those restraints, and of an abolition of those differences among men, which are rendered necessary by the constitution of things, and are essential to the well-being of society. Nature has established a difference of ranks, which it is the duty and the interest of man to imitate in the artificial combinations of political existence. The only state of equality which it is possible to create and render permanent under those political institutions, which should be contrived by the most consummate wisdom and the purest benevolence, is that which would secure to every individual an equal protection from injustice and oppression.

Those differences of ranks, and multiform inequalities of mankind, which the Author of nature has established, are such, that there is no one individual, however high he may

be elevated in the scale of natural or political aggrandizement, who is, in all the various points of comparison, superior to the rest ; and there is no one so low in the scale of subordination, who may not form some advantageous comparisons in his own favour, even when viewed in conjunction with the highest individual in the state. There are some points, whether physical or moral, whether of mental or corporeal habitude or excellence, in which he who is placed in the lowest line of subordination, is superior to him who seems resplendent and unrivalled in the highest. Nature seems to proceed on a principle of compensation ; and by the comprehensiveness of its plans, and the wisdom of its arrangements, it knows how to harmonize the most discordant differences, and equalize the greatest inequalities. It well becomes man in the forms and combinations of political institutions, to copy as far as possible this *admirable* method of wisdom infinite, and benevolence divine. If there be no one individual, however high he may be placed in the scale of natural or artificial rank, who is superior to another in all the possible points of comparison ; but if on the contrary, there may be many points of consideration, in which those in the highest, are inferior to those in the lowest ranks of life, the terms 'superior' and 'inferior' may be interchanged more often than is commonly imagined ; and hence even the most indigent and distressed are furnished with reasons of no small weight for acquiescence and contentment. The terms 'rich' and 'poor,' which constitute two ranks, between which there appears so great a difference, are far from being synonymous with the terms 'happy' and 'miserable.' For, if by the 'poor,' we mean those who must procure their daily subsistence by their daily toil, and by the 'rich,' those who can live at their ease without any such necessity, we shall find that there are many points of comparison in which the poor are superior to the rich.

In the dextrous use of various corporeal faculties, which constitute one of the species of natural rank, and the possession of which gives a degree of controul over some of the means of gratification, which those who do not possess, cannot have, the richest capitalist will sink in the comparison with the peasant and the artisan. And even the constancy of exertion, to which such persons are forced by the necessities of their situation, is, in some measure, a constancy of gratification ; for, independent of the hope of recompense, one of the pleasurable feelings with which it is attended, there is something in every species of exertion, when abstracted from the pains of excessive toil, which has a physical tendency, agreeably to quicken the motions of the spirits and the blood. Thus the active labourer is

exempted from the experience of that nervous depression and corporeal debility, to which the rich and passive voluptuary is so often exposed. Mr. Macdiarmid makes, indeed, what we think a strange assertion, neither warranted by reason nor experience, that 'all exertions of our powers are attended with uneasy sensations; and, while they continue, while they are begun and not yet ended, they are accompanied with a greater or less diminution of our happiness, in proportion as they are more or less violent or intense.' (p. 151.) All exertion may be divided into mental or corporeal. Now we think that all trains of mental or corporeal exertion, as long as they are kept on this side of the line of fatigue where pain begins, are in themselves, and independent of all associated considerations, physically pleasurable. To say the contrary is in fact to make happiness consist in sloth, or the opposite to exertion and to industry. Reflection is one of the species of mental exertion; but the organization of his brain must be very different from the common, to whom this operation of the mind is not pleasurable, even during the continuance. Reflection, 'while it is begun and not yet ended,' is so far from being, according to the hypothesis of Mr. Macdiarmid, 'accompanied with a greater or less diminution of our happiness,' that it is on the contrary almost uniformly attended with a greater or less degree of pleasurable sensation. To us, happiness like virtue appears to reside not so much in action as in activity. Activity of body or of mind is the soul of happiness. It is the antidote to misery and care; and it produces bliss not only after the cessation, when the fruit of exertion is obtained; but during the continuance, when the mind or the body is really engaged in the acquisition. During the higher and more intense exertions of the mind, one of our greatest physiologists (Darwin) conjectured that a fluid, as fine as the electric aura, was generated in the brain and diffused over the nerves. But whether this be true or not, the experience of every reflecting individual will prove that pleasure accompanies the process of reflection. Mr. Macdiarmid, in a note on this subject at the conclusion of the volume, says that pleasure is consequent on the success of our exertions; but that it does not accompany actual exertion; and he employs a considerable share of logical subtlety to prove his assertion, which, however, we think that only a little common sense is wanting to dissipate into air. That the agreeable sensations which are produced by exertion do not depend, as Mr. Macdiarmid seems to suppose, on its successful termination, but accompany the exertion itself, is clear from this, that we often derive pleasure from exertions which do not terminate successfully; as for instance, from a walk



to see a friend whom we find absent from home ; from various mental and corporeal exertions, as from an attempt to make a piece of machinery, which we cannot successfully execute; or to write a poem or other literary performance, which we abandon before we have brought to a conclusion. In these cases the action of the corporeal or mental organs produces pleasure, independent of the successful execution. The truth appears to be that all exertion, whether mental or corporeal, when not carried to excess, is physically agreeable. And indeed by this wise arrangement Providence seems to have produced in some degree an equilibrium of happiness between those situations in which, from the great disparity of circumstances, it seems impossible that there should be any thing like an approximation to equality of bliss. The peasant who is obliged to toil for the bread which he eats, probably derives from those very exertions, which are imposed by the necessities of his situation, a degree of pleasurable sensation equal to that which is felt by those who can command many kinds of sensual gratification without any personal exertion. But while, in opposition to the opinion of Mr. Macdiarmid, we think that a certain degree of pleasurable sensation accompanies exertion, we agree with him that pleasure is consequent on the successful termination. Thus by the beneficent appointments of Providence, a double recompense is assigned to industrious exertion; the recompense of pleasure, which accompanies the continuance, and which follows the conclusion. Labour besides leaves behind it a pre-disposing fitness for other gratifications, which are denied to indolence and inaction. It gives a zest to ease and repose, which labour only can procure. It makes the coarsest fare relish as well as the most costly viands; and the sleep of the labouring man on his pallet of straw or his bed of turf, is more sweet than that of the monarch on his couch of eider-down. If, abstracting our thoughts from sentient and contemplative man, we turn our attention to those animals who, by being debarred from the reflex operations of mind, are not susceptible of the pleasures of reflection, we shall find that exertion itself, independent of the successful termination, is to them an abundant source of pleasurable sensation. The horse and the hound give no uncertain indications of the pleasure which they experience in the chase. Consider the playful motions of the calf, the colt, the kitten, or the lamb. What exquisite gratification do the feathered songsters seem to derive from the exertion of their vocal organs? Indeed, the goodness which has given to the diversified orders of sentient existence so many powers of exertion, is palpably evinced in having connected pleasure with the exertion of those powers.

Mr. Macdiarmid has ably proved that political society can never assume such an appearance, or political institutions be so modified, as to abolish the distinction of ranks, or to annihilate that regular chain of subordination which connects the scattered interests of society. No two individuals are ever likely to be equal in every respect. Some will be more powerful, more wise, more rich than others. In mental operations there will be a difference from natural capacity, habit, culture, &c. &c. which will cause in individuals almost endless variations in the facility of the execution and the perfection of the work. The use or disuse of the corporeal powers, the different periods of life, the different states of body, the variations of the atmosphere, and a thousand accidental and fortuitous circumstances, will occasion infinite difference in the corporeal operations of individuals. In short the different powers of body and of mind, as far as they give controul over the means of gratification, can hardly be the same in any two individuals, much less can they be thoroughly equalized through the great mass of society.

Among the causes which give one individual a superiority to another, which increase their command over the means of gratification, and raise them in the scale of natural subordination, may be reckoned influence, in proportion to the possession of which we are able to operate on the will and affections of our fellow creatures. This influence may be dependent on the opinion of power, of talent, or of virtue. This opinion of power, whether it be real or imaginary, is one principal cause of that homage which is paid to those who are called great. The practice of a physician is increased by the opinion which is entertained of his skill; and a person in distress possesses that influence which causes others to administer relief, in the opinion which is entertained of his integrity and worth. Even helpless infancy ranks high in the scale of influence from the hold which it has on the affections. Influence is often continued by habit, when the opinion which first produced it, has ceased to operate.

Though the difference of ranks, which nature has established between men, is no less real than that which has been determined by political institutions, yet the former could not be so easily ascertained. Thus though a difference of mental or moral qualifications constitutes a real difference of rank, yet, from ignorance of the subject, we should often find it difficult to determine in respect to these qualifications, what degree of rank belongs to any particular individuals. The gradations of superiority, which we may be inclined to fix on these occasions, must often be fallacious and imaginary.—

The degree of excellence, to which any individual has attained in any of the qualifications of mind or heart, cannot readily be calculated, or accurately be known, even where no prejudice or affection interferes to perplex the reckoning or mislead the judgment. Hence we more clearly see the necessity and the advantage of those political contrivances which fix the distinction of rank by a line too palpable to be mistaken, and introduce order and harmony into the otherwise confused and discordant mass of society. The comparative dignity and relative superiority of particular ranks would not be more easy to determine without the artificial aid of political contrivance. Whether the preference be due to manual dexterity, to mental ingenuity, or moral worth, might be contested by the different competitors. Thus those artificial lines, which political society draws, to determine the difference of ranks and their relative superiority or importance, though they may not accord with the immutable discriminations of abstract truth, are nevertheless highly conducive to public utility and peace. Though those distinctions of rank, which political society engenders and appoints, are different from those which nature sanctions and avows; though the natural preference which is due to mental or moral qualifications be often superseded by inferior considerations, and the artificial demarcations of political convenience, yet mental and moral qualities will usually find their level even amid the rugged inequalities of political society. And though political pre-eminence be not always associated with mental or moral superiority, yet mental or moral excellence will attract the tribute of admiration and regard even in the lowest stations; while the highest political rank, without the accompaniment of mental or moral worth, will excite nothing but contempt. Thus the artificial distinctions of political do not obliterate those of natural rank. They rather serve to show the native dignity of intellect and the loveliness of virtue.

Those ranks, which constitute the basis of natural subordination, are not arbitrary or optional things. They are indissolubly permanent, though the individuals who occupy them, are mutable and perishing. Perspicuity, memory, judgment, imagination, prudence, temperance, charity, and other resplendant qualities of mind and heart, are ranks which are perpetually fixed in the scale of mental and moral consideration; but they are filled not only by a succession of individuals, but the same individual is seldom long stationary at any given point of the same rank. He is either progressive or retrograde. If he do not advance beyond his present pitch of intellectual or moral culture, he seldom fails to sink below it.

In Part II. of this work, are considered the effects of natural subordination on the happiness of society. Here the author enters on an inquiry into the nature of happiness with its concomitant accessories and its constituent parts; and, as the happiness of a society however large can consist only of the happiness of all the individuals who compose it, the same ingredients which compose the happiness of an individual must in fact constitute the happiness of a society. We confess that we have not perused this part of Mr. Macdiarmid's work either with much instruction or delight. What he has said on the subject of happiness will neither advance our knowledge, nor facilitate the acquisition. He says that our happiness is in proportion to our command over the means of gratification. This is in fact only to assert that our happiness is greater or less in proportion as we are more or less happy. But what do we learn from this? The nature and the constituents of happiness remain as indeterminate and unknown after this luminous exposition as they were before. Happiness certainly supposes the presence of pleasure, the absence of pain, and a facility in procuring those objects of desire, which may reasonably be sought, or which are compatible with the circumstances of the individual. Mr. Macdiarmid says that 'the happiness of an individual, as far as it is connected with the presence of any desire, is greater or less in proportion as his command over the means of gratification is greater or less.' p. 143. This is only to assert that the happiness of an individual, as far as it is connected with any desire, is greater or less in proportion as he can gratify that desire with greater or less facility; or in proportion as he possesses the means of making that desire conducive to his happiness. This is to say something and to teach nothing; to employ a barren periphrasis of words without conveying any information. This may be called the age of words; but in most writers, while we meet with a forest of words, we have to lament a dearth of sense. The branches luxuriate in foliage, but they are not hung with fruit. This is indeed sometimes the case even with our author; but still his pages are in general far from being destitute of ideas. There are many occasions in which his sentences teem with ideas, without being obscured by any cumbrous superfluity of words.—Mr. Macdiarmid, after having told us that happiness, as far as it is connected with desire, is in proportion to the facility with which we can make it conducive to our happiness, adds, 'that our happiness is every moment interrupted more or less by some desire, some demand for new gratification which springs up in our breasts.' If this be the case, the life of man would not contain one solitary interval of calm enjoyment, or of

blissful satisfaction unruffled by desire. But is this the fact? Does not on the contrary every individual experience longer or shorter intervals of bliss which no inquiet desire intrudes to interrupt? So far is it from being true that happiness is every moment interrupted more or less by some desire, that it is probable there is no one individual who has not experienced considerable intervals of pleasurable tranquillity unruffled by the presence of any turbulent desire. Mr. Macdiarmid proceeds to tell us 'that the presence of this demand or desire is always attended by uneasy sensations, by a diminution of happiness.' And as he had before informed us that 'our happiness is every moment interrupted more or less by some desire,' he need not, we think, have taken the trouble to communicate the additional information that this desire is attended by a diminution of our happiness. For, if we be subject to the perpetual intrusion of desires which are perpetually at variance with happiness, it seems quite superfluous to tell us that such desires diminish our happiness. For how could they be otherwise? In a philosophical treatise like that of Mr. Macdiarmid, we cannot too strongly reprobate useless repetitions and continual tautologies, which only obscure the reasoning and perplex the argument.

It is one of the opinions of this writer that desire is always attended with uneasy sensations or a diminution of happiness; and as he tells us that we are subject *every moment* to new successions of desire, the days of man must present nothing but a sad perpetuity of woe. But it appears to us not only that many instants, which will be found to amount in the aggregate to a considerable portion of human life, are not disturbed by any impetuous motions of desire, but that the sensation of desire itself is not, till it becomes excessive, opposite to happiness. When by desire is meant a painful sense of privation or an importunate craving, there is no need to say that it must be attended with a diminution of happiness; but desire must either have continued some time without its appropriate gratification, or be very violent in kind or in degree, before it is accompanied with the feeling of pain. For even those desires which, when they have remained long without their proper gratification, are the most impatient of restraint, are in their nascent state imbued with a feeling of pleasure rather than of pain. Hunger itself, till it becomes intense, is not a disagreeable sensation, for do we not hear men continually exclaim with satisfaction, that they have a good appetite? Now can there be a good appetite without a desire of food? The truth is, that all desires affect not only the body but the mind; and, where they



are not associated with the probability of frustration, or with great difficulty of obtaining their appropriate gratification, they seem to be always combined with the pleasurable anticipations of fruition. And as we are more subject to presumption than to doubt, and to hope than to distrust, the sensation of desire will usually be found to run parallel with that of hope, in which there is always a certain secret foretaste of the appropriate gratification. Some desires are physically agreeable, as they are the associates of health and strength. Thus the sexual desire, when it does not reach to a certain degree of violence and intensity, is accompanied with more of pleasure than of pain. As it is desire which causes exertion, and as Mr. Macdiarmid has told us that all exertion is attended with uneasy sensations or a diminution of happiness, desire must be considered as a source of aggravated woe. But we have already shown that exertion, when not carried to excess, is physically agreeable; and consequently the pains of desire, when desire is painful, must often be counteracted by the pleasures of exertion.

Mr. Macdiarmid thinks that the happiness of an individual increases in proportion as he advances from a lower rank to a higher. To this we assent as far as the advance is confined to the scale of mental and moral consideration. For we can hardly suppose an advance in intellectual and moral culture, or an increase of knowledge and of virtue, to be unattended with a proportionate increase of that interior satisfaction, in which the essence of true happiness resides. But we are far from thinking that happiness increases in proportion as we ascend from one high rank of honour or of opulence to a higher; for we believe that common experience will prove the contrary to be the fact; and that men usually recede from genuine happiness in the same degree that they ascend the ladder of ambition, or accumulate the treasures of avarice. We know of no happiness, in which there is any capacity of perpetual increase or of permanent continuance, distinct from that inward serenity of delight which is the boon of virtue. We dissent from many things which Mr. Macdiarmid has said on the nature of happiness, but we do it without any bitterness of censure or any feeling of disrespect. Mr. Macdiarmid is ingenious where he is not profound; and even where he does not think justly, he expresses himself without obscurity. Where we may not recommend him for depth of reflection, we willingly concede to him the praise of perspicuity.

It is truly remarked that variety of pursuit is not favourable to excellence. Excellence indeed or transcendent supe-

riority in any particular branch of art or science seems to require the concentrated application of all the powers to one particular pursuit. Hence the subdivision of labour, which is produced by the increase of civilization and the accumulation of capital, is favourable to mechanic excellence. If all the numerous component parts of a watch were made by one artisan, it is not probable that they would be manufactured with so much nicety and skill, as when the manufacture of each particular part is the province of a particular individual who makes it the object of his exclusive attention, and the whole is put together by some other person, who has no share in the fabrication of the materials, but who understands the relation of the parts and the combined action of the whole. The subdivision of labour promotes the multiplication of ranks, and lengthens the scale of subordination. But it thus, at the same time, increases the impediments to a state of anarchy and confusion. It augments the order and harmony, and contributes to the happiness of society. Where labour is more subdivided, the exchange of industry between individuals must be enlarged, commerce augmented, and the social circle expanded to wider dimensions. Nor can this take place without a considerable addition to the sum of the general prosperity and happiness. For the more the commerce between individuals is facilitated, the more the social sympathies will be multiplied and refined. The manners of the people will receive a softer tone ; and a purifying ferment will be infused into the mass of the people.

Happiness is increased by the improvement of the arts and sciences, as they multiply the objects of attention, the materials of industry, and the sources of amusement ; while they tend to moderate or subdue the grosser propensities of the human animal. Art is the practical operation of science. Science is, properly speaking, the knowledge of the causes from which effects result ; and by the aid of which they may be produced. True science investigates second causes, which art employs for the use of man. Thus science and art, which master the powers or imitate the effects of nature, give new forms and combinations to the products of the material world, and greatly enlarge the means of human gratification.

The faculties both of the body and the mind are subject to certain laws, and can be improved only within certain limitations. One generation cannot transmit its practical dexterity to another. The artist may bequeath his property to his successor ; it is not the same with his personal skill. This is to be acquired only by personal ex-

tion. But though the mechanic excellence which is possessed by one generation, cannot be left as an inheritance to the succeeding, yet knowledge is in some measure capable of transmission ; new and better methods may be discovered, and mental and corporeal improvement may be abbreviated both in the time and in the toil.

Influence, which is not a gross or material substance, may be communicated without any diminution being experienced by the possessor ; but wealth cannot be imparted without a sensible reduction of the quantity. Nor can wealth be considerably increased without an increase being made in the wealth of many other individuals. For large capitals are not obtained by individual exertion, but by putting a large stock of industry in motion. But to stimulate the industry is in fact to increase the subsistence and the wealth of individuals. Thus large capitals, against which such a senseless outcry has sometimes been raised, have a beneficent operation. But when wealth is bequeathed to children in so large a mass as to render exertion superfluous, it diminishes the chances of happiness, and multiplies the temptations to idleness and vice. On this account a numerous aristocracy, which supposes a mass of individuals both indisposed to exertion and exempted from the necessity of it, must be regarded as the bane of states.

Even the benevolent affections, the object of which is the communication of happiness, are indifferent to the happiness of all but those to whom they are immediately directed, and as they do not act instinctively right, they may from want of knowledge injure the object of their operations. Brutes choose instinctively what is good, but men may prefer poison by mistake. Of self-love, the object is not injury, but the immediate gratification of the individual. If this can be increased by doing good, selfishness will apparently take the direction of benevolence ; but if increased by doing injury, selfishness will seem actuated by the spirit of malevolence. In the first case it will prompt to good, in the other to evil. But when selfishness takes the latter direction, it must proceed from a mistaken notion of interest ; for, if we could see the present and the remote consequences of actions, duty and interest would always be found the same. The highest gratification of selfishness would be found to centre in the operations of benevolence. The diminution of others' happiness, can never, if rightly considered, be an augmentation of our own.

Our author seems disposed to multiply the number of human instincts, and he calls some things by that name to

which it has not been usually affixed. Thus he terms conscience an instinctive desire of duty. Instinct appears to be a bent or direction given by nature to the sensations, desires and operations, which, as it is not the effect of instruction or of imitation, is uniformly the same in all the individuals of the species to which it is communicated. Thus we see the force of instinct in the birds and beasts; in the choice of their food, the structure of their habitations, &c. Thus in similar situations, birds of the same species will construct their nests of the same materials, and give them precisely the same form. But if conscience be an instinct, it must be allowed to want the essential characteristic of other instincts—uniformity of operation in all the individuals of the species of beings to which it is attached; for it will incite different individuals to the most opposite modes of conduct. In some it will prompt to cruelty and oppression, to the most atrocious violations of justice and humanity. But if conscience were an instinctive desire of duty, there would be an undeviating uniformity in its operations. It would not impel to vice in one instance and to virtue in another; but to virtue in all. Conscience appears to be a reflex action of the mind on the conduct of the individual. Conscience therefore will be more or less just in its decisions, in proportion as the mind is more or less enlightened. Its determinations must be affected by the disparity of knowledge. A sense of duty is not innate, but acquired; and hence it must vary with the education, knowledge and circumstances of the individual. But there does seem to be implanted in every individual, a pre-disposing tendency to sit in judgment on his own conduct, to make his own actions the subject of reflection; and hence he cannot help, according to the notions of duty which he has acquired, secretly to approve some, and to disapprove others; and as self approbation is a pleasureable feeling, those actions which are agreeable to the internal rule of rectitude, produce inward serenity and satisfaction, and the contrary, trouble and inquietude. This is more particularly the case when the acquired sense of duty is strengthened by religious impressions, by the belief of an all-observing God, and of future retribution.

In sections vii, viii, ix, we meet with some good observations on resentment, of which Mr. Macdiarmid has stated the beneficial and the pernicious tendencies and effects with philosophical discrimination. The feeling of resentment, which, on particular occasions, we can no more prevent than we can the feeling of hunger or of thirst, was designed by nature as a protection against injury, and the feeling itself

on the experience of injury, as it is unavoidable, must be innocent where the continuance is not cherished by malevolent reflection. And though the feeling of resentment may be thought adverse to the principle of benevolence, yet, as from the constitution of our nature the feeling of resentment is excited by injuries which are done to others as well as to ourselves, it will be found in many instances, if rightly considered, to increase the ardour and the force of the benevolent affections, and to operate as an auxiliary to humanity. Where the feeling of resentment is excited by the recital of any act of injustice and oppression, benevolence is more forcibly instigated to succour the injured and oppressed.

We shall not enter into any elaborate discussion of what Mr. Macdiarmid has stated on the principles of military subordination; but we agree with him that it would be better for the service and for the country if more attention were paid to the qualifications of officers, if men were not intrusted with military command who are totally destitute of all military science, and if such regulations were adopted as would ensure more wisdom and judgment in the choice of officers. And as the whole public force, whatever may be the political constitution of any country, must ultimately reside in the military, to whose protection are committed the lives and properties of every individual, the army, instead of being composed, as it usually is, of the refuse and dregs of mankind, ought to consist of the virtue and patriotism of the country. In the present constitution of the army, the moral instruction of the military is totally neglected. But physical force, where it is not directed by the principle of virtue, or subjected to moral restraint, must always be as dangerous to its friends as to its foes. No steady reliance can be placed on its fidelity; it will present no natural means of counteraction to the arts of corruption and intrigue, and in the hour of peril it will fail. Physical force indeed without moral restraint may be made the engine of despotism; but it is an instrument, on which despotism cannot rely. It must not be supposed that the diffusion of moral knowledge throughout an army would relax the habits of obedience, or introduce insubordination among the troops. For morality will always inculcate submission to lawful authority, and obedience to just commands. Nor can it be supposed that an army, in which there is a proper sense of the necessity of temperance, chastity, or justice, will be more difficult to govern than one in which debauchery, violence and every excess prevail. Late experience has proved that those armies, however numerous they may be, which are composed



like a piece of insensate machinery, in which there is no animating soul of virtue and of patriotism, are but a weak and insecure defence against an invading enemy; they may indeed be a fit instrument of domestic oppression, but no just government will ever wish to oppress; and all governments which are cruel and unjust will sooner or later find, that even the bayonet affords only an uncertain and perilous security.

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ART. II.—*Sir John Froissart's Chronicles of England, France, Spain, &c. by Thomas Johnes. Vols. X, XI. XII.*

'IT is strange to me,' says Gray in one of his letters, speaking of Froissart, 'that people who would give thousands for a dozen portraits (originals of that time) to furnish a gallery, should never cast an eye on so many moving pictures of the life, actions, manners, and thoughts of their ancestors done on the spot, and in strong, though simple colours.' He is, indeed, as the same writer somewhere else observes, 'the Herodotus of a barbarous age.'

'A faithful chronicler,' (*says Mr. Hayley,*)

'As rich in honesty as void of art.'

Our observations on the former volumes\* afford some estimate of his success in delivering down to us a general picture of the manners and character of the age. He seldom or never labours at a description, but a simple touch, perhaps undesignedly introduced, often presents a perfect portrait to our view. This is yet more frequently done by a number of light and casual strokes of nature, seemingly unimportant in themselves, and all of them blending together so as to form the most accurate and unquestionable likeness. Who does not recognise the Richard of Shakespeare, weak, irresolute, proud, alternately daring and dejected, in the several detached incidents of that unfortunate prince's life, from Wat Tyler's insurrection to the last catastrophe of his unhappy reign? How characteristic is the conversation which Froissart makes him hold with the Duke of Ireland at Bristol, on the breaking out of the first conspiracy of his barons and his offended uncles! Shakespeare himself is not more true, he is only more poetical, when he makes him exclaim (in his vaunting mood)

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\* See Crit. Rev. March 1806, (Vol. 7. p. 225.) and December 1806, (Vol. 2. p. 362.)

' The breath of worldly men cannot depose  
 The deputy elected by the Lord.  
 For every rebel which the foe hath prest  
 To do annoyance to our sacred head,  
 God for his Richard hath in heavenly store  
 A glorious angel—then, if angels fight,  
 Weak men must fall—for Heaven still guards the right.

In point of discrimination and variety of character, Froissart will bear a comparison with the very first of the poets and historians of nature. Hardly a knight, or 'squire of low degree,' appears throughout the vast and complicated pictures he presents to us, without some determined and peculiar mark by which we recognise him on his next approach. If it is so with the inferior personages, the leading actors of the drama are, of course, still more strongly and particularly delineated; and no man can boast of a more intimate acquaintance with the statesmen and heroes of the present day, than, after perusing the 'Chronicles of England, France, Spain, and the adjoining Countries,' he will have formed with the busy performers of the fourteenth century. The distinction is preserved even under similar circumstances, both of situation and of general character. Richard the second and Charles the sixth, are both weak princes, addicted to pleasure, governed by favourites, alternately guided and opposed by proud, ambitious, and powerful uncles. Yet hardly a speech is uttered, hardly an action performed by either, but such as is peculiar to the actor to whom it is ascribed, and would be out of character in the other. The Dukes of Berry, Burgundy, and Bourbon, of Lancaster, York, and Gloucester, all in similar situations, and with similar interests, are yet very distinct and different personages. Even in the points where they most resemble they are most discriminated. The English dukes are proud of their fathers' glory, and of the brilliant exploits in which they had themselves borne so signal a part. They compare the past times with the present, and retire in sullen dignity from the humiliating comparison. The brothers and cousin of Charles the fifth are also lofty; but their vanity is that of great possessions and unequalled power and wealth; their ambition is confined to the wish of ruling, and they are alternately pleased or discontented with the government, as they are more or less consulted and respected by their nephew and sovereign. This is the distinction of circumstances; nor is that less which is apparent in their individual characters. The pride of the high-minded Lancaster differs from that of the indolent York and the factious Gloster, no less than the same quality is contrasted in the selfish and avaricious Berry, the cautious Burgundy, and the gallant Bourbon.

Froissart, though a churchman, was very little tainted with the bigotry and prejudice which, in the middle ages, were the distinguishing marks of his profession. This circumstance may easily be accounted for from a consideration of the life he led, and of the strong and decided bent of his inclination and genius. This has caused some writers to tax him with irreligion; but an impartial reader will as fully acquit him of the latter calumny as of the charge of superstition. Wherever his subject leads him to treat of the tremendous schism which in his times divided the christian world, he mentions it with the most perfect historical candour and fairness, and with a pious wish that the monarchs and people of christian countries might be induced to join in wiping off the scandal attached to their religion, and generously form a common league against the too-successful and ambitious enemies of their faith. He marks, indeed, now and then, with very decided strokes, the narrow and selfish policy of the rival courts of Rome and Avignon; and while his simple style of narration, the 'plain, unvarnished' nature of his tale, sufficiently protect him from inquisitorial comments and censures, we sometimes doubt, while reading, whether the honest canon is not smiling, like Rabelais, behind the curtain. The impious heresies of the apostate sir Galeas, who, while the two popes were excommunicating each other, 'laughed at both,' and who appropriated to himself the revenues of monasteries, saying 'the monks lived too delicately on rich food and choice wines; that such superfluities prevented their rising at midnight to perform their church-duties, and that Saint Benedict had not thus framed his laws for their conduct, but he would bring them back to eggs and thin wine, that their voices may be clearer and louder to chaunt in the church,' (Vol. xi. p. 244.) though mentioned by the historian with all decent reprobation, might have proved, and probably was intended as, a good lesson for those who could not fail of applying the satire to themselves.

Our readers will not imagine that he is very frequent in his quotations either from the scriptures or from the fathers. Indeed, the only instance we remember of a reference to the Bible, is where he introduces the history of Charles the sixth's unfortunate phrenzy with recording the terrible judgment of king Nebuchadnezzar. He is not particularly fond of introducing moral observations; yet, when they occur, the doctrine they contain is very pure and sound, though somewhat trite and hackneyed. No poet ever inveighed so often or with such uniform similarity of expression, against the 'lady Fortune' who, in fifty places of the book, is represented as 'sometimes at the highest point of her wheel, and sometimes

rolling in the dirt.' The longest and most original of these moral remarks in our recollection is that which the duke of Burgundy somewhere makes to his duchess. 'Lady, lady, there is no season but what makes some return, nor any fortune stable, nor afflicted heart but is at times rejoiced, nor angered minds but have their revenge.' He seems rather inclined to be satirical against the medical profession; for, after speaking of that famous doctor, Master William de Harseley, who, he says, was 'the most niggardly man of his time; whose sole delight was amassing money, and never spending a farthing at home, but eating and drinking abroad;' he adds, 'with such rods are physicians corrected.'

He seldom hazards any comments on the political events or character of the times. Indeed this was not his province; and, besides, he was too firmly attached to that ancient system from which the doctrines and virtues of his favourite chivalry emanated, to have fallen in with any of the new-fangled notions of popular liberty which, in many signal instances, distinguished the period of his writings from the times that preceded it. But, though he draws no deductions, his simple delineation of facts often presents important lessons from which his warlike readers might have learned to respect the rights of their vassals, and to abstain from acts of lawless power and oppression. The commercial interests of towns and countries began to be felt and asserted: new orders of men sprung up in society; and the greatest and proudest barons no longer overlooked the claims of the lowest citizens, as soon as the latter were aware of their own consequence and power in the state. The philosopher who would overlook as trifling and insignificant such recitals of the manners and characters of a semi-barbarous age as those on which Froissart most delights to dwell, may yet meet with ample materials for reflection and instruction from the struggles of the Parisians, the great and successful rebellion of Ghent, the bold assertions and enterprising conduct of the citizens of London; events which forcibly claim our attention, as exhibiting the rise and early progress of the present state of society.

The fault most frequently objected to Froissart's character as an historian, is his credulity: but if the spirit of the times be considered, together with the extensive nature of his task and the dependance he must have had on hearsay and on the reports of persons who could not be contradicted in their assertions, our wonder will be greater that his whole work should be so consistent with real characters and manners, so probable in circumstances, and so well authenticated from contemporary sources, than that he should occasionally stop to divert himself and his hearers by such relations as cannot

obtain *implicit credit* from an enlightened age. As might be expected, countries far distant from the scene of his principal occurrences, or from the line of his wanderings, are the theatres of his most improbable stories. The remote parts of Spain and Italy, the islands of Greece, and the coasts of Africa, were fields on which the historian might as lawfully indulge his passion for the marvellous, as the imagination of archbishop Turpin's followers could expatiate on the romantic kingdoms of Babylon, Armenia, or Amazonia. Accordingly Froissart relates (and with the most perfect belief in the truth of his relations) that the English sailors in the Mediterranean distinctly witnessed the operations of the siege of Seville; that the Saracens were deterred from assaulting the Christian camp before Africa by an apparition of the blessed Virgin, and an army of attendant ladies dressed in white bearing a vermilion cross for their standard; that the island of Cephalonia was inhabited by nymphs and fairies who had sometimes appeared to merchants from Venice or Genoa anchoring on the coast. When he conducts the duke of Anjou into the kingdom of Naples, he seizes with eagerness the opportunity to tell us of a castle situated on a rock in the sea, which could not be taken without the help of the devil, who sometimes 'caused the sea to swell so high as to threaten all within with destruction, or made the air so thick over the sea that those in the castle might think it a large bridge on which ten men might march in front.'

The arrival of Leo, king of Armenia, at Paris, was such an event as could not fail to give occasion for much romance and fable; and nothing can present a more striking picture of the rude ignorance of the times, than the account which Froissart undertakes to give, from that prince's own communications to the king of France, of the state of the eastern nations. The feudal system of government, the titles, honours, and offices, the laws and customs of western Europe, were supposed to extend over the whole world. A Turkish army had its dukes, earls, and barons, its marshals and constables; and Asia itself was parcelled out by imagination into duchies, marquisesates, and counties, with names such as neither Turk nor Christian could ever have acknowledged. Froissart believes the sultan Amurath to have laid claim to the empire of Rome; and, that all may be in strict conformity to usages with which he was himself acquainted, this title must be made out by hereditary lineal descent from the Cæsars. The Cæsars, indeed, were heathens, and Amurath was no christian; and, according to the pious creed of the time, all unbelievers, of every age and country, were of the



same family, Greeks and Romans, Moors, Prussians, Jews, Turks, and heretics.

The antiquarian will be amused, but, probably, not much edified, by the information communicated by Froissart on the subject of Ireland, on the authority of an English knight who had married a daughter of the king of Leinster. The four kings, who never wore breeches, and who received the order of knighthood from the hand of Richard the second, in the cathedral of Dublin, will, we fear, be scarcely recognised by a Leland or a Gordon ; and the tale of St. Patrick's hole will be held entitled to the same degree of credit as the student and Sancho gave to Don Quixote's visions in the cave of Montesinos.

The romance of the fabulous Turpin was an undeniable point of faith among Froissart's contemporaries : accordingly he does not hesitate to attribute the construction of those subterranean passages with which almost every castle in Poitou and Guienne appears to have been furnished, to the famous Reinald de Montauban (the Italian Rinaldo), who when in disgrace with Charlemagne, maintained himself and his followers ' most like a baron bold,' by pillaging the country, and adopted this mode of defence and concealment by the advice of his ' cunning' cousin, Maugis or Malagigi. Our historian's account of the origin of the constable du Guesclin's name and family is a curious piece of antiquarian etymology, and drawn from the same undoubted source of information. It must be allowed, however, to be by no means improbable (considering the spirit of the times) that the good Sir Bertrand himself was as credulous as Froissart with regard to the birth of his ancestor ; nor does it seem incredible that he should, on the strength of it, have even expressed some design of subduing Africa as his antient inheritance.

But the best of Froissart's stories are those which he picked up at the court of Orthez ; such as that of the lord de Corasse's familiar dæmon, who informed his master of all manner of interesting events passing in distant parts of the world, which made the said lord be consulted, on all occasions, as the telegraph of the country, until he one day unwittingly set the dogs loose on his Satanical friend, who, by the way of amusement, was walking up and down the castle-yard in likeness of a large sow, at which unexpected treatment he took offence and never visited him after : and that of Sir Peter de Bearn, who had the misfortune to kill in the chace an enchanted bear, who haunted him ever after, and afflicted him with a fearful and incurable distemper of fighting in his sleep. This is the only place in which our historian gives any display of classical knowledge, and we should therefore be inexcusable

if we neglected to mention the learned comparison which he makes between this sir Peter and a certain knight of whom he had read in books, called 'Sir Actæon of Thebes.'

Froissart's favourite legends are not those of saints and martyrs; and it is certainly a singular circumstance that so voluminous a work, composed in the fourteenth century, should be so free from the dismal and tiresome romances of bigotry and priestcraft. The miracles performed by the body of Saint Peter de Luxemburg, and the vision of Robert the Hermit, are the only instances of monkish superstition that we remember to have met with in the work. We even question whether there is not some little satire shrewdly lurking under his apparent orthodoxy, when, speaking of the examination of friar John de la Roche-taillade before the pope and cardinals at Avignon, he says that the friar 'proposed such deep questions and *examined so closely the scriptures*, that he might, perhaps, had he been left at liberty, have led the world astray.'

As for the strange and barbarous names with which he frequently supplies the vacancy of real information when speaking of foreign countries, we cannot help suspecting many of them to be entirely the offspring of his own invention; and do not at all wonder at the duke of Lancaster, who, when the Portuguese messenger recounted the actions of his countrymen at the battle of Aljubarotta, burst into a loud fit of laughter. 'My Lord,' said the messenger, 'what makes you laugh so heartily?' 'Why, have I not sufficient cause? For I never in my life heard such a catalogue of strange names.'

One of Froissart's most amiable characteristics is the warm and honest gratitude with which he always remains impressed for those who have been his patrons and benefactors. He pays a just tribute to every illustrious character; but his heart is never so open or his pen so eloquent, as when he can find an opportunity of displaying to advantage the qualities of those to whom he is indebted for acts of favour or hospitality. Nor is his praise confined to his living patrons, or to those from whom he might expect a recompense for his fair testimony; but it is called forth equally by such as are no longer capable of affecting him with good or ill offices; the friends of his early days who have long rested in death from all the concerns and troubles of the world, or the kind hosts who received him in his distant pilgrimages, whom he has no prospect of ever revisiting, and who, probably, will never again hear of his name. The count de Foix is no less the object of his gratitude than that 'good lord Charles at whose command he composed his history;' and, even in his account of

the battle of Otterbourn, he dwells on the valour and gallantry of the unfortunate Douglas with the more delight, because he was the son of that earl William, at whose castle of Dalkeith the historian was generously entertained when a youth, on the earliest of his expeditions. Nor did he ever forget his countrywoman and the first of his patrons, queen Philippa; but happening in his history of events that passed long after her death, to mention the lady Blanche of Lancaster, he exclaims in the honesty of his heart, 'I never saw two such noble dames, so good, liberal, and courteous, as this lady and the late queen of England, nor ever shall, were I to live for a thousand years, which is impossible.' Yet grateful as he was, he had too high an opinion of the importance of his history and the strict adherence to truth, which was incumbent on him as a faithful 'chronicler,' to suffer his feelings to prejudice him to a misrepresentation, or lead him into a wilful error, so as to disgrace that 'noble and grand history which the gallant count of Blois had employed him on, that the memory of great things might be perpetuated.'

In truth, all the innate enthusiasm of Froissart's character, which renders him so truly engaging to his readers, and interests us so warmly in every part of his narrative, seems to have been directed by one great impulse into one only channel. His 'Chronicles' were the delight, the object of his life. To render them more complete, he performed expeditions, encountered dangers, and underwent hardships, with as restless a spirit of enterprise as the most gallant or ambitious knight of his time could have done, to win a mistress or subdue a kingdom. In every page, the ardour of his imagination bursts through his plain and simple narrative. He is transported to every scene he describes, and is an actor in every exploit that he details. The poetical season of spring has always the most delightful influence on his spirits: and the bare idea of an expedition undertaken in 'those merry months' seems to animate and exhilarate him beyond measure. 'It was now the pleasant month of April, when the grass was ripe in the meads, the corn in ear, and the flowers in seed; and it was a pleasure at such a season to go out in the fields.'

Many of the peculiarities in Froissart's style will have appeared sufficiently from the extracts we have given. His extreme simplicity, the inartificial conduct of his stories, his desultory mode of running from place to place and from action to action, just as his humour inclines, or the first impression guides him, his great fondness for digressions, the dramatic effect of many of his episodes, his minute details of inconsiderable events; all these various circumstances, which in a professed historian would be inexcusable defects, are so ma-

ny sources of delight and satisfaction to the readers of Froissart. He seems conscious of the objections that severe critics might make against him, but still resolutely prefers the suggestions of his own fancy, and the natural impulses of his inclination, to any plan or method which would have laid him under restraint and curbed his imagination. 'I might indeed,' says he, speaking of his own account of the causes of a war in Brabant, 'have passed it more briefly over, if I had chosen. In truth, I have my own manner of relating things, which, though pleasing to me, is indifferent enough.'

We, at least, are not among the critics whose censure he seems to have apprehended; and would not, on any account, that his judgment had been cooler, or his style and manner more conformable to the strict rules and ordinances of history. On another ground we feel ourselves obnoxious to the censures of many of our readers, who may be inclined to ask what connexion so long an essay on the style and character of an old established work can have with our office as reviewers of modern literature? We might say that this office is one of our own creating, for the execution of which we are accountable only to our own consciences; but we will further add that the laborious duties which this office frequently imposes, ought to claim for us the privilege of a little relaxation when so fair an opportunity offers of laying aside the axe and rods of the censor, and divesting ourselves, for a time, of all the uneasy appendages of dignity.

In our observations on the three first volumes of this work, we freely gave our opinion of Mr. Johnes's merits and defects as a translator, we instituted what appeared to us a fair comparison of his version with that of lord Berners, and we estimated the degree of service which his exertions were likely to render to the cause of literature. We have found no reason to alter our opinion on these points, except that we are more inclined than we were even then to pronounce a favourable judgment on his execution of the task he had prescribed himself. His style in all the latter volumes becomes evidently more easy to the writer, and more uniform in itself; and, above all things, it is more close to the original. It preserves a proper degree of attention to the costume of the age, without any unpleasant affectation of antiquity; it sacrifices little of Froissart's peculiar simplicity and frankness of manner, without sinking offensively below that dignity and elevation which modern refinement prescribes to the historian. The notes, in general, tend to correct mistakes, to amend and regulate chronology, and to explain or restore corrupted words and passages; but Mr. J. has not, in these respects, given us all the information and assistance that we

hoped and expected to have received from his labours. We are, indeed, aware of the extraordinary difficulties in the way of that person who should attempt to amend all the errors, and reconcile all the inconsistencies, of this extraordinary work. Nevertheless, a great deal of light may be thrown both on the order of events, and on the events themselves, by a diligent perusal of the works of contemporary historians, an investigation of ancient records, and the collation of manuscripts, of which Mr. J. has certainly neglected to make all the use in his power. To a book so peculiarly desultory as the Chronicles of Froissart, in the place of a dry index which can answer little or no beneficial purpose, he should at least have substituted a chronological summary of circumstances. Something of this kind, if we mistake not, the ingenious translator gave us to expect at the commencement of his work; but so far from executing his original intention, he has not even attempted to supply the defect in his running notes. Those notes are, for the most part, confined to essays at restoring the strangely mutilated proper names with which the work abounds, of which they sometimes give satisfactory solutions, and often offer happy conjectural emendations; but they too frequently display marks of haste and inaccuracy in the commentator. One or two instances taken at random from these latter volumes will explain and justify our censure. Sir James de Helly, being sent on an embassy to Bajazet, was conducted by his guides through Hungary and Walachia to a place called by Mr. J. *Bursa*, but, not finding the sultan there, followed him to his residence at *Poly*, which Mr. J. in a note interprets *Constantinople*. Now *Bursa* is the name of the ancient capital of the Asiatic Turks, and situated in Bithynia, and it is certain that the French prisoners were never transported across the Hellespont. Probably Froissart, if he meant any real place, meant *Bucharest*, which exactly corresponds with the probable situation of the camp of Bajazet after the battle of Nicopoli. And as for Constantinople, it is a fact too notorious that the Turks were not in possession of that renowned metropolis till half a century after Froissart's death, so that the *Poly* of our historian must be quite a different place, perhaps *Adrianople*, which was a favourite residence of Amurath, the father of Bajazet. In another passage Froissart or one of his transcribers calls Bajazet, *Emperor of Constantinople*, an inaccuracy on which Mr. J., to our surprise, makes no comment whatever. Mr. J.'s conjectures on the voyage of the French knights from Rhodes to Venice are not much more happy. If *Chisofolignie* means *Cephalonia*, which, it seems, must be allowed, then *Colefo*



clearly cannot be *Corfou*, though what it is, is beyond our rectifying powers to unriddle. Then, after touching at Ragusa, it is quite unreasonable to bring them back to Clarence or Chiarenza in the Morea. Perhaps it may not be an unwarrantable *conjectural* liberty to substitute *Zara* in Dalmatia for the latter place.

But from these trifling censures and criticisms we gladly turn aside to thank Mr. Johnes once more (which we do most heartily) for the very acceptable and important addition he has made to the literary stores of his country. To have improved in so useful and respectable a manner the opportunities of a literary retirement, must be no less pleasing and satisfactory to his reflection than it has been honourable to his character. We congratulate him on the termination of his labours; but our congratulations would be mingled with sincere regret, had he not given us reason to expect that its termination only affords him leisure and encouragement for entering on new and equally important enterprises. We should really shed tears on our parting from the good canon of Chimay, were it not for the hope of soon welcoming the arrival of the friend and fellow-soldier of Saint Louis.\*

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ART. III.—*Anecdotes of Literature and scarce Books.* By the Rev. William Beloe, Translator of *Herodotus*, &c. In two Volumes. 8vo. 16s. boards. Rivington. 1807.

EVERY age of the life of man is accommodated with some species of amusement, appropriated to its powers and desires: children have their toys, boys their balls and tops, and grown gentlemen their jest-books. The learned author of these volumes, however, having considered, we suppose, the inaptitude of such diversions for many of those solid characters who fill or expect the important offices in the various departments of our law, our church, or our state, has with great pains provided these personages with an

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\* Since this review was put in preparation for the press, the translation here spoken of has made its appearance, and will be noticed by us more particularly in a short time. We have the satisfaction to find it announced that Mr. Johnes' labours will not rest here, and that, with a spirit unchecked by a domestic calamity, which none of his friends could have lamented more sincerely than ourselves, though unknown to him, and which, we fear, must have involved a great part of that noble collection of books which adorned his residence at Hatfield in destruction, he yet perseveres in his truly laudable intention of giving to the world a regular series of the French chroniclers, from Joinville down to Philip de Comines and La Marche. We need not add with what pleasure we anticipate his designs and hail his progress.

ample store of serious and solemn trifling, in the perusal of which their minds may be unbent without an unbecoming dereliction of their gravity, and where the systematising of the title-pages of books may tend to render superfluous any knowledge of their contents. Perhaps indeed this latter consideration may turn out to be one of the great advantages of this course of study. The voice of past ages, and the common sense of the present, have declared the greater part of the works, celebrated in these volumes, to be of no intrinsic value whatever: and of those which really possess merit, we do not observe such editions chiefly praised or dwelled upon as possess the best text, and the most complete annotations, but such only as the moths, the worms, the tooth of time, or some heaven-sent conflagration, have rendered scarce or difficult to be procured. The collectors of such books are merely a species of furniture-brokers. Many of them cannot read the works which they purchase, and those who can very seldom do. The prelate who possessed five hundred copies of Horace, can only be compared to that respectable gentlewoman who attended every sale of household goods, inspired with the sacred rage of buying saucepans till she had filled her house and emptied her purse. The man who feels no desire but for what is difficult to be had, who judges of books not from their merits, but their rarity, has no more title to the name of a literary character, than the favourite of the empress Catharine II. who having received a palace from his mistress, sent for a bookseller to provide him with a collection of books. 'What sort of books will you have,' said the bookseller. 'Oh, that is your business,' replied the favourite; 'only let there be large books at bottom, and small at the top, as there are in the empress's library.' But while we thus protest against the prevailing and increasing taste for literary rarities, we must remember that it is the vice of a cultivated age, and cannot subsist in a country, without a general diffusion of learning. As we forgive the mobs and tumults of an election for the benefits of a free constitution, so we must excuse the morbid taste for literary antiquities, in consideration of the numberless advantages of increasing knowledge.

With the character of Mr. Beloe the public has long been acquainted in a manner very creditable to that gentleman. We believe there are few who did not regret the unfortunate circumstances which rendered it necessary for the public good to remove him, though without any impeachment of his integrity, from that situation in the Museum, the lost comforts of which he so feelingly deplores. In the part of the preface which alludes to this circumstance, there is however rather too much of unmanly complaint, and the lamenta-

tions recal to our recollection the whining of Ovid on the shores of the Euxine. It is a point of nice judgment to discern how far the world is likely to sympathize in our misfortunes, and that point we do not think Mr. Beloe has exactly discerned.

In the preface also we find the names of many gentlemen who have assisted our author by their counsel, or access to their treasures of old books. Some difference of opinion appears to have prevailed among these virtuosi regarding the expediency of such a publication as the present; and to one of them it seemed likely to augment the difficulty of procuring the darlings of his heart, old plays and ragged ballads: thus it appears that the unlawful spirit of monopoly extends its influence even to that class of society whom the vulgar dignify with the appellation of book-worms, and that can gratify its appetite as well with paper and parchment as with hops and corn. If a late learned and upright luminary of the law had yet dwelt in these realms of light, we could imagine his indignation at the discovery of such open contempt of his favourite maxims.

At the conclusion of his preface Mr. Beloe gets into better humour, and takes leave of the reader with hearty good will, and with a wish of which no one will doubt the sincerity, that others may receive as much pleasure in the examination of these volumes, as the author has experienced in compiling them. We now proceed to inquire into the probability of the accomplishment of these wishes. It has been already hinted, that these volumes are extremely miscellaneous in their contents, and may be regarded as a bibliographical olla podrida. There is no vestige of any attempt at arrangement. It is generally impossible to refer to an article without experiencing the labour of perusing half a volume. The knowledge of books, if of any use at all, can be so, only by the aid of order. Such a chaos of information as is here contained, may serve to amuse the idling and vacant hour, but can never promote the study of bibliography. Even the homely assistance of an alphabetical arrangement, has been despised or neglected. Where the author himself has thus avoided all generalization, the critic's task becomes doubly arduous. It is hardly possible to convey to the reader any accurate idea of a mass of confusion. We must content ourselves with alluding to such articles as are rather more striking, or at least less dull, than the rest, and with extracting the very few passages, which have the remotest tendency to amusement, or the slightest pretensions to wit.

In the commencement of the first volume, some account is given of a work of Dr. Caius, upon the antiquities of

Cambridge, which it appears is a scarce book. The chief object of introducing this author, seems to have been, that an opportunity might be had of relating a story of an university orator of Cambridge, who affirmed to queen Elizabeth, that his university was more ancient by much, than that of Oxford. The Oxonians took fire at this affront, and employed a person, who, (probably from his knack of solving difficulties,) was called Thomas Key, to write a book, wherein he proved that Oxford was founded by some Greek philosophers, companions of Brutus. Hereupon Dr. Caius stood forth as the champion of his Alma mater, and made out by the help of a little pious fraud, that Cambridge university had for its founder Cantaber, 394 years before Christ, and in the year of the world 4300 and odd. Consequently the university of Cambridge was 1267 years more ancient than Oxford. As we observe amongst Welsh genealogists, there seems to have been more dispute about antiquity than merit. Perhaps, indeed, the one might be more easily proved than the other.

Having proceeded a little farther in the perusal of this work, we come to an article, entitled 'Books,' of which the chief object seems to be to exhibit the folly of bibliographers in a more striking point of view than usual. Sober and sedate readers of books that have no other merit than those of amusing and instructing, will perhaps feel some astonishment, and certainly a great deal of indignation, to hear of sums lavished upon one book of little intrinsic merit, which would have filled the shelves of an ordinary library. Fifty or an hundred pounds form a small prize for an editio princeps; and the magic influence of sheep-skins is such, that a work printed upon vellum has brought the enormous sum of two hundred and fifty guineas. But every book is not equally the favourite of the virtuosi, nor can we even judge of their partiality from the prices which are given. A Lucian which sold *only* for nineteen pounds, is no less than three times described in the course of these volumes.

At p. 52. we are presented with the history of a shoemaker, who was converted into an antiquary and collector of books, and who thus appears to have pertinaciously retained his original taste for the leather line. At p. 61. we observe the following anecdotes of Dartneuf, of whom Pope says,

Each mortal has his pleasure, none deny :  
Scarsdale his bottle, Darty his ham-pye.

'Dartneuf was one day walking in the street, when he overtook a fishmonger boy, who was carrying home a fine turbot ; the mis-

chievous rogue amused himself, as he went along, with striking the turbot against every post he meet. This, in the eyes of Dartneuf, was a crime not to be overlooked or forgiven. He immediately followed the boy to the house where he was going, and, in terms of great indignation, described what he had seen, and insisted on the boy's being severely chastised.

'At another time Dartneuf was engaged to dine with a brother gourmand, expressly to eat one of two plums, the only produce of a particular tree, remarkable for the richness and delicacy of its fruit. It was agreed, that, when they had dined, to enjoy the fruit in its greatest perfection, they were to proceed to the garden, and each gather and eat his plum. Before dinner was entirely ended Dartneuf made some excuse to retire for a few minutes from the room, when he instantly hastened to the garden, and, dire to relate, devoured *both* the plums, without the smallest compunction or remorse.'

How fortunate it is that none of these gluttons have ever been seized with the rage of devouring the 'editiones principes' or vellum treasures of Mr. Beloe!

A little further on we find an account of the counter proclamation of the pretender's son in 1745, offering a reward for the apprehension of the elector of Hanover, a copy of the original of which exists in the British Museum. We presume, however, that the trustees of that reservoir of rarities have neglected to provide either the first or last edition of Hume's History of England, otherwise we should scarcely have heard the authority of that historian quoted to prove the authenticity of the paper in question, since in our copy of that work no account seems to be given of any transaction much subsequent to the revolution of 1688.

At page 82, a great curiosity is disclosed to the public, which shows upon what frail grounds rests the happiness of those who value themselves on the earliest editions of books. A certain Virgil in folio printed at Rome by Sweynheim and Pannartz has hitherto formed the chief joy of those who were masters of so great a rarity. But the following quotation mournfully attests the fallen pride of such bibliographers:

'It seems, however, that a more ancient edition than this has lately been discovered in a monastery in Suabia, whence it has found its way to the collection of a noble earl. The anecdote which belongs to it is rather ludicrous. The good old monks, to whom this and other valuable books belonged, were not, it seems, to be prevailed upon, by money, to part with them. It happened, however, that they were remarkably fond of old hock. For as much of this same hock as was worth about seven English guineas, they parted with this Virgil to a kind friend and acquaintance.



This gentleman sold it again to an English dealer in books for 50*l.*, and doubtless believed that he had turned his hock to very good account. I have, nevertheless, heard that the nobleman above alluded to, did not obtain possession of this literary treasure for a less sum than 400*l.*

On this occasion we shall venture barely to remark that as all things were held fair in love, a similar indulgence, we suppose, has been extended to collectors of rare publications. Nor is it to be held any derogation to the solidity of their judgment, that they should sometimes dine upon a new purchased book instead of a beef steak, for which their exhausted purses cannot afford to pay. Neither are we to censure their actions after the ordinary rules of morals invented for the government of ordinary men. He who cannot produce the price of a valuable work which his heart dies within him to possess, may artfully haunt the collection of the booksellers, and purloin what he cannot buy, consoling himself that as there are pious frauds, so there may be pious thefts, and honourable and learned swindling.

Having chatted, always in this miscellaneous sort of manner, through a third of his first volume, Mr. Beloe comes to a halt, and professes his intention of pointing out the inaccuracies or omissions of Harwood. In doing this, however, he does not appear to us to have been very successful. The task was not a difficult one: succeeding writers on the same subject point out twenty times the number of omissions that are here recorded. It was only necessary therefore to have compared the works together. This trouble, however, having fallen to our share, we were surprised to find the inaccuracy chiefly on the side of Mr. Beloe, and that at least five of the editions which he enumerates as omitted by Harwood, are very distinctly mentioned by that author, and almost all the rest may be found in the commonest writer on this subject. That we may not be accused of mere general fault-finding, we specify the instances which we have remarked. We observe in Harwood's second edition, the following books which he is affirmed to have omitted. Homer by Turnebus; Hesiod; Aristophanes by Junta 1515; Aristophanes Farrei Ven. 1542, and two Appians by C. and H. Stephens. These errors can only in one or two of the above instances receive some alleviation from the mistakes which all bibliographers so frequently commit, in determining whether a book belongs to the quarto, the octavo or the duodecimo form, a point apparently not difficult to settle, but respecting which we frequently observe very discordant opinions.

We request Mr. Beloe in his next edition to inform us whether the article contained in the following extract, is to be arranged under the head of 'Literature' or that of 'Scarce Books.'

MARY.—*Remarks on dress.*

'In this reign square toed shoes were in fashion, and the men wore them of so prodigious a breadth, that Bulwer says, if he remembers aright, there was a proclamation came out, that no man should wear his shoes above six inches square at the toes.'

Various jokes and stories are now introduced, and the tract of ancient classical literature is abandoned in a great measure for the regions of old English publications. This part of the work is much better than the other, and something of the kind is a desideratum in this department. But what are all the efforts of any man if no attention is paid to their arrangement?

*Rudis indigestaque moles.*

We have no doubt that a valuable work might be composed out of the materials here afforded, with a few additions, and if we durst recommend any thing to Mr. Beloe, it would be to attempt something of that sort; that he should become the Harwood or De Bure of English literature; and even if his friends, the collectors, should withdraw their patronage from his exertions, he would find a more liberal support in the discernment of the public.

In the latter part of the first volume we have a long list of the principal rarities contained in the Garrick, the Malone, and the Kemble collections of old plays and ballads, which cannot fail of proving extremely interesting to all who addict themselves to such pursuits. But as we despair of rendering any account of this part of the work interesting to our readers, we shall content ourselves with this general notice of its existence. One remark only we shall hazard, that the long extracts respecting 'a man called Hewleglass,' do very little credit to the author's taste or judgment. We cannot imagine what motive should have induced Mr. Beloe to dwell so long upon a miserable and insipid story book, whose contents are of the most disgusting filthiness, and which the just sentence of past ages had condemned to oblivion.

In the second volume is a considerable collection of old songs, chiefly taken from the Garrick collection already alluded to: that some of these have merit, we do not mean altogether to deny, but many of them are specimens

of such insipidity as we could hardly have expected to see in modern print; for an example take the following :

- ‘ Let us sip, and let it Slip  
And go which way it will a ;  
Let us trip, and let us skip,  
And let us drink our fill a.
- ‘ Take the cup, and drink all up,  
Give me the can to fill a ;  
Every sup, and every cup,  
Hold here and my good will a.
- ‘ Gossip mine and gossip thine,  
Now let us gossip still a ;  
Here is good wine, this ale is fine ;  
Now drink of which you will a.
- ‘ Round about, till all be out,  
I pray you let us swill a.  
This jolly grout is jolly and stout,  
I pray you stout it still a ;
- ‘ Let us laugh, and let us quaff,  
Good drinkers think none ill a ;  
Here is your bag, here is your staffe,  
Be packing to the mill a.’

Surely it was not necessary to ransack the treasures of Garrick to produce a performance of so low a description. One or two of the songs are more tolerable, and if Mr. Beloe had been more select in his choice and more sparing in his extracts, he might have satisfied himself with the 3d, the 11th, the 20th, and perhaps a very few more of the number that he has produced.

Almost the whole of this volume is dedicated to the consideration of English works, among which certainly some amusing particulars may be found. Having already devoted a considerable space to this article, we cannot enter much into the detail of these parts : nor is it easy to contrive any means of viewing the contents of Mr. Beloe's book in any general point. So detached and miscellaneous are his own observations, that unless we followed him like a harrier through all his turnings and windings, we fear it would be impossible to convey any adequate notion of the work. Nor are we at all convinced of the reader's patience to follow us in so laborious a chace. After a very few further remarks we will therefore finish the consideration of the performance before us.

Nearly thirty pages are devoted to details regarding the varieties of the Roxburgh collection, which will probably soon be offered to the public for sale. Old jest books, tales,

or romances, ballads, and plays seem to be amongst the principal objects of the attention of amateurs. From a publication of this description, the following ancient joke is extracted :

' A rude uplandisse ploughman, whiche on a tyme reprovyng a good holy father sayed that he coude saye all his prayers with a hole mynde and steadfast intention, without thinkyng on any other thyng. To whome the good holy man sayde, Go to, saye ons Pater Noster to the ende, and thynke on no other thinge ; and I wyll gyve the myn horse. That I shall do, quod the ploughman, and so began to saye Pater Noster, qui es in celis, tyll he came to sanctificetur nomen tuum, and then his thought moved him to aske this question, yea, but shall I have the sadil and bridel withal. And so he lost his bargain.'

An edition of Boccacio, printed in the year 1471, forms another ornament of the library of the late Duke of Roxburgh. At one time it appears that my lords Oxford and Sunderland were the great collectors of rare publications. This very copy of Boccacio was then in the hands of a bookseller in London, who demanded as the price of it an hundred guineas. These two noblemen being rather alarmed at the magnitude of the sum, deliberated so long that an ancestor of the Duke of Roxburgh saw and purchased the volume. With all the malice of a collector he invited the noble lords to dinner, but deprived them of their appetites by producing the treasure which he had acquired. Mr. Beloe prognosticates that this rare work will fetch, if exposed to sale, not less than five hundred pounds.

After dancing about like a will o' the wisp, through every variety of subject, sometimes in the obscurity of antient research, sometimes confounding his reader by unintelligible extracts from books, of whose existence even the learned may be excused from being aware, our author at last condescends to endeavour to justify his disposition to rambling. We do not regard his excuse, however, as by any means satisfactory. It may be true that rare books are not of daily occurrence; and from the terms of the assertion, it cannot be otherwise: it may have been necessary to have recourse to other collections than that of the Museum, and in the magnificent language of the author, to drink at smaller though not less pellucid streams. But nothing of all this, unless combined with an extraordinary haste of publication, can at all justify a total neglect of order. The world will seldom be satisfied with the miscellaneous contents of a portfolio, especially when these consist solely of extracts from other works, however rare or antique they may be. The

labour of arrangement would have been small, the advantages would have been great ; and nothing but a most premature eagerness to appear in print could have induced Mr. Beloe to overlook the merit and facility of an orderly plan. The work, however, is not without some good qualities: an idle or a book-gathering reader may receive gratification from its perusal. It will remain a monument of the author's industry rather than of his understanding. Few will read it, and many will consult it ; and in due time when a better work of English bibliography shall have appeared, it will migrate like the swallows of autumn, to another climate, and quit the shelves of the library for the counter of the buttermilk.

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ART. IV.—*Practical Observations on the principal Diseases of the Eyes, illustrated with Cases ; translated from the Italian of Antonio Scarpa, Professor of Anatomy and Practical Surgery in the University of Pavia, &c., by James Briggs, Member of the Royal College of Surgeons of London, and Assistant Surgeon of the Public Dispensary.* 8vo. 10s. 6d. Cadell. 1806.

IT has long been a very prevalent opinion, that the art of healing may be best improved by following the same system of dividing labour, which has been found so conducive to the advancement of many other branches of knowledge : and there is little doubt that in some respects the idea is confirmed by experience. But there is a point, beyond which this voluntary limitation of research, can tend only to cramp the powers of intellect, and direct the attention to useless refinements. What shall we say of the herd of dentists, ear-doctors, and oculists ? or would it be bold to ask, what may be the intellectual attainments of the man, whose whole mind is absorbed in the simple series of events, to which we have all been indebted for our present state of existence ? To assert, that the pursuit of these branches of medical knowledge necessarily precludes the possession of great talents and extensive information, would be absurd in its very nature ; but it may be safely said, that the instances of such exceptions to this very general assertion, are furnished only by those who have been educated with liberal views, and have afterwards turned their attention to some particular branch to which accident or choice had directed them. The work of Mr. Hunter on the Teeth, affords a fine illustration of what an acute and comprehensive mind can accomplish, in a de-



partment of which these surgical mechanics had seemed to hold the undivided possession. Perhaps the manual dexterity, which constant practice naturally bestows, may in some degree compensate for the disadvantages of attending solely to one branch of surgery. Yet although this argument will apply with peculiar force to the diseases of the eye, which require such a delicacy of hand, we cannot refrain from expressing our satisfaction at every attempt that can tend in any degree to rescue the art from quacks and empirics. The name of professor Scarpa is familiar to every anatomist in Europe; and although the work before us cannot add much to a reputation already so brilliant, yet it is not unworthy of its author, and exhibits a very clear and satisfactory view of a subject, which has seldom employed the pens of liberal and well informed writers. Our own country, indeed, has to boast in Mr. Ware of an oculist of the most enlightened ideas. We have to regret, however, that the works of this gentleman have not yet assumed a more methodical and systematic form: nor can we resist observing that the dexterity of hand, which he possesses in so eminent a degree, has rendered him partial to the more showy and difficult modes of operating. In the hands of such a man, we cannot believe that their difficulty has often been productive of injury to his patients: but his example must necessarily influence other operators, and tend to give currency to those modes of practice, which, however attractive in appearance, are in reality the most dangerous and the most difficult. The author of the work before us, on the other hand, testifies an uniform preference of the simplest and least hazardous operations. We must, at the same time, remark, that he has exhibited rather a strong predilection for plantain water, and bags of emollient herbs: nor is he so totally neglectful of antiquity, as to forget the actual cautery; bleeding from the foot, and the application of leeches to certain parts, in the case of ophthalmia supposed to arise from suppression of piles, or of other more regular evacuations.

The various affections of this organ are treated of in succession, and illustrated by the relation of cases: indeed, throughout the work, the reader experiences the agreeable feeling that he peruses the results of the author's own practice, and that he may confidently follow a guide, whose lessons are neither inspired by the fanciful ideas of his own mind, nor altogether derived from the writings of others. Enough however of erudition is shewn, to satisfy us that professor Scarpa has not entered unprepared on his inquiry, or failed to compare his own opinions with those of his predecessors. Perhaps a greater attention to brevity of language, and less

refinement in distinctions, might have added to the value of the work.

The *fistula lachrymalis*, which has so much occupied the attention of oculists, is considered by our author in a point of view that is somewhat original, and we may add ingenious. He conceives, that in by far the greater number of cases, this affection arises from a diseased state of the inner membrane of the *palpebræ* and of the *glandulæ meibonici*; and that the acid matter discharged by these, stimulates the lachrymal sac, producing inflammation, obstruction of the duct, and after a time even carries off the bone, on which these parts rest. Thus he is led to recommend an early application of such remedies, as will most readily remove this primary affection, and to inculcate the necessity of having recourse to the same means, even in the advanced stages of the *fistula lachrymalis*, where an operation becomes necessary to open the obstructed passages. Cases are related by him, in which the disease was arrested in its commencement, by applying to the eyelids a stimulating ointment: and our own experience has furnished us with similar instances, in which the citrine ointment proved unexpectedly beneficial. Having stated professor Scarpa's opinion, and our qualified belief of its truth, we must be allowed to remark, that we are convinced, a multitude of cases will be found, in which the *fistula lachrymalis* has arisen independent of any other affection of the eyes; nor do we conceive it at all improbable, that the same cause which induces a morbid state of the tarsal glands and membrane of the *palpebræ*, should give rise also to a disease of the lachrymal sac.

The surgeons of the continent still retain a decided predilection for the actual cautery, in cases where our countrymen have long ago relinquished its use. Our author has observed, that to ensure success in the formation of an artificial passage for the tears, the pituitary membrane must be destroyed; and this, he conceives, is best effected by the red-hot iron: but, we can assure him, that in this country, where the operation is abundantly frequent, no difficulty has occurred, to suggest the idea of returning to the actual cautery.

On the subject of ophthalmia, in its several forms, professor Scarpa has expressed himself at considerable length. His practice in general is active and enlightened; but there are a few particulars in which, we conceive, he is unsuccessful. In the acute stage of inflammation, he loads his patient with merciless poultices of stewed apples, and bags of emollient herbs, when the poor sufferer would gladly exchange their weight for some cooling wash, or a light pledget of moistened linen. The system of depletion, however, which he

recommends, is admirably calculated to arrest the progress of the disease; and his good sense is abundantly apparent in the anxiety with which he insists on the discrimination that is necessary in the employment of astringent and stimulating remedies. These, at a very early period, will often prove injurious; and it is the test of the surgeon's skill to seize the proper moment when the character of the inflammation changes, so as to admit of such applications. The *thebaic tincture*, of which Mr. Ware has spoken so highly, has been found by our author, in very many cases, of essential service. The professor seems to have read with attention, the work of our countryman already mentioned, on the purulent eye of children, and has borrowed from him pretty liberally, although without acknowledgment. Nothing new is added to the history of the disease, and the camphorated water of Bates is pointed out as the most efficacious application. The purulent ophthalmia in adults, is considered by our author with a good deal of doubt and hesitation; and he at last concludes, by supposing that it depends more on a direct consent between the eyes and the urethra, than on a real translocation of matter; 'for,' says he, 'the internal membrane of the urethra, and of the palpebræ, as well as those of the fauces and rectum, are productions of the cutis, and if this effect does not take place in every case of sudden suppression of gonorrhœa, it is because all individuals are not endowed with the same degree of consensual sensibility.' (p. 186.) Perhaps it would be bold in us to dispute, with the learned professor, the kindred structure of the membranes of the urethra and eye lids; but admitting this, it seems to furnish a very meagre proof of the specific nature of the ophthalmia in question. We are relieved, however, from the necessity of adverting farther to the opinion of our author, by a note which the translator has added from the pen of Mr. Pearson. This gentleman, who unites to talents of a very superior character, the experience furnished by an extensive practice of twenty-five years, remarks—

'Of the many thousand cases of gonorrhœa, which have fallen under my notice, I never could, in any one instance, trace such a connection between the eye and the urethra, as that to which professor Scarpa alludes. In that form of the secondary symptoms of syphilis, where the skin is the part chiefly affected, a disease resembling the ophthalmia tarsi, sometimes appears. It is not commonly attended with much redness of the tunica conjunctiva, nor is the sensibility of the eye to light remarkably increased: yet I have seen it in a few instances, in the form of an acute ophthalmia, resisting all the common modes of treatment, but yielding immediately to a course of mercury.

Our author's opinion in hypopion is decidedly against opening the cornea, with a view to evacuate the matter, for he conceives that it occasions inflammation and a reproduction of the disease, besides the danger of *proclivitas* of the *iris*. In the case, however, of very high inflammation and excessive distension of the eye, he resorts to the operation immediately, and thus avoids the possibility of a spontaneous rupture. His first object in this disease, is to remove the inflammation of the eye, and then to apply to it such stimulants as are most likely to promote the absorption of the matter which it contains. In the old and infirm, he orders a nourishing diet with bark. It is sufficiently remarkable that both professor Scarpa and Mr. Ware should have expressed in their writings such strong doubts of the validity of Mr. Hunter's opinions, with regard to the formation of pus. As for our author, he seems to be very imperfectly informed upon this subject; for he confounds the inflammatory exudation of coagulable lymph, with the purulent secretion which takes place from membranes, and then supposes that the friends of Mr. Hunter's doctrine rest the strength of their arguments on the identity of these two matters. 'If it should be insisted, he observes, that there is no essential difference between coagulable lymph effused from a membrane violently inflamed, and matter, it must then be conceded that there are cases in which matter is formed without abscess or ulceration, and that the hypopion is a disease precisely of this description.' (P. 234) Mr. Ware is still more decisive in his infidelity, and goes so far as to say, that although he has used the term purulent ophthalmia, yet he never meant to assert that the matter discharged was more than morbid mucus, or by any means really purulent.

The subject of cataract is discussed by our author with great perspicuity and intelligence; indeed it forms the most interesting chapter in the volume before us. We were much gratified to find, that the good sense of the professor prevailed over that love of shew, so apt to betray the operator into difficulties which the most consummate skill is not always adequate to meet. He has given the most decided preference to the operation of *depressing*; and has stated in a clear and able manner, the objections which he has found to attend the practice of *extracting*. It is a very easy matter to talk of *couching* as a clumsy mode of operating, which none but the ignorant and unskilful would adopt, to call it stirring up the humours of the eye at random, and represent the rival practice as the masterpiece of dexterity; but to mention only two particulars, we would remind those who contend for *extracting*, that, to perform it, we must necessarily disturb and irritate the *iris*, which is undoubtedly

the most sensible part of the whole organ ; nor can we, when removing the lens, destroy its capsule in such a manner as to prevent the occurrence of secondary cataract. Neither of these objections can be urged with any force against the mode by *couching*, which is indeed an operation that is rarely followed by much pain or disturbance to the system : the eye is still whole, and in the great bulk of cases, may be again and again submitted to the needle, till the axis of vision is completely cleared. The success of Mr. Hey, of Leeds, and the testimony of the learned Scarpa, bid fair to vindicate the character of a mode of operating, which is now by many contemned, and to restore the taste of the age to that love of simplicity, which both patient and practitioner seem in the present day so totally to have forgotten. It appears as if distress and difficulty were the objects of desire, for we uniformly find that the patient is grateful to the surgeon in proportion to the pain which he suffers, and the length of time that he is under the knife. The same principle guides him in the choice of his family-remedies : does he receive a wound or a slight burn, nothing milder than strong brine, hot spirits, or *friar's balsam* will succeed in quieting his apprehensions.

In respect to the mode which our author has proposed for the formation of the artificial pupil, we should not be disposed to regard it with much favour. He introduces a fine needle as in *couching*, and separates the iris from its attachment to the ciliary ligament on the side next to the nose. The operation causes excruciating pain, and is followed by an effusion of blood into the chambers of the eye ; these symptoms, however, soon disappear, and the patient regains his sight. The situation of the aperture so much to the side, must prove an untoward circumstance, which is likely to prevent the formation of a distinct image upon the *retina* ; but the testimony of our author seems in a great measure to set aside this obvious difficulty.

Some excellent remarks upon staphyloma are given by professor Scarpa ; and the subject of incipient amaurosis is considered at some length. He is a complete proselyte to the doctrine of Richter and Smucker ; and the numerous cases which he has adduced, seem sufficiently to prove that the *tartar emetic* given so as to empty the stomach, and afterwards in laxative doses, along with the application of the vapour of *aqua ammoniac* to the eyes, will very frequently succeed in effecting a perfect recovery of the power of vision. The cure of incipient amaurosis, according to the method of Richter, forms a strong additional argument in favour of the opinions so well illustrated in a late work by



Dr. Hamilton. We are persuaded that a careful perusal of some of the older writers, whose ponderous folios are now consigned to the dusty corners of our libraries, would furnish the most ample elucidation of this doctrine, which to many appears new : nothing can be more decided or more luminous than the statement which Hoffman has made in his *Dissertat. de Morb. præcip. recta Medendi ratione* ; ' *Experientiæ suffragium firmum est, ut in omnibus capitis et nervorum morbis, sic etiam in iis qui oculos detinent, ventriculi et virtutis ipsius digestivæ, rationem esse habendam* !' As a general position, this expresses every thing that can be deduced from the numerous cases of nervous diseases, treated by purgatives, which have been lately brought before the public. But it is not by any means our intention to detract from the well merited reputation of Dr. Hamilton, or to depreciate a publication, which, we may truly say, has opened the eyes of medical men to a multitude of facts, which lead to the most important practical conclusions.

We shall now take leave of professor Scarpa, by expressing the satisfaction which we have experienced from the perusal of his treatise, and the hope that we shall soon have occasion to notice the success of his labours in other departments of surgery ; for he has given us reason to expect some future work of a nature similar to the present.

The task of translation, which we have been accustomed to find so unsuccessfully executed, is in this instance accomplished with accuracy and even neatness. The sense of the author is rendered in plain and perspicuous language : there are, however, several improvements of style, which we could suggest to Mr. Briggs ; and we would recommend to him in particular to check that partiality to stiff and pedantic expressions, into which he has been repeatedly betrayed.

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ART. V. — *The Periplus of the Erythrean Sea. Part II. containing an Account of the Navigation of the Antients from the Gulph of Elana in the Red Sea to the Island of Ceylon : with Dissertations. By William Vincent, D.D. 4to. Vol. II. 1l. 5s. boards. Cadell and Davies. 1805.*

'THE Periplus of the Erythrean Sea,' says Dr. Vincent, in his first volume, 'is the title prefixed to a work which contains the best account of the commerce carried on from the Red Sea and the coast of Africa to the East Indies dur-

ing the time that Egypt was a province of the Roman Empire.' This work, which the doctor supposes to have been composed in the reign of Nero, he has illustrated with every species of information which ancient erudition or modern knowledge could supply. And though in such a publication, in which a large part must be devoted to a detail of names, distances, situations, and the more dry parts of geographical discussion, the generality of readers will find but little interest, yet the taste, the science, and the learning of the venerable author are so conspicuous throughout the whole, as will amply repay the scholar for the time and attention which he may employ in the perusal. And the historical, commercial, and literary information, which is not sparingly diffused throughout the two volumes, contribute to give them as great and as general an interest as could well be expected in such a publication.

The earliest commerce with the east was carried on by means of the Arabians, and this mode of intercourse Dr. Vincent supposes to have been prior to the times of Abraham and the records of history. Petra, the capital of Edom, or of the Idumea, or Arabia Petrea of the Greeks, was a sort of central point whither the Arabian merchants transported their commodities, from the three sides of their vast peninsula. To this place the Ishmaelites repaired with the spices of India, and the balsam and myrrh of Hadramant, for the supply of the Egyptian market. Petra is a rock supplied with an abundant spring of water, which renders it a fortress of primary importance in the desert. In the reign of David Edom was subdued, and Hebrew garrisons were placed in Elath and Ezion Geber. The trade of Ophir, which flourished so much in the reign of Solomon, is supposed to have commenced about this time. It is well known that the geographical position of Ophir has divided the opinions of the learned. With Prideaux and Gassellin, who has thrown so much light on the geography of the ancients, Dr. Vincent places Ophir in Sabea or Arabia Felix, beyond the Straits of Babel Mandel. The treaty between Hiram and Solomon, to which the trade gave rise, was founded in necessity as well as policy; for while the Jews were masters of Idumea, the Syrians could carry on no commerce with Arabia without the intervention of the Jews. Elath and Petra were reduced by Mahomet in person at the head of thirty thousand men; and this conquest prepared the way for all the succeeding victories of the Mahomedans over the power of the Romans in the east. The whole commerce of the east originally passed through Arabia Petræa to Phœnicia, Tyre, and Egypt. The Arabians of Idumea, or probably

of the provinces further to the south, were the first navigators whom history mentions in the Indian ocean. In the times of Pliny, the Arabians not only frequented the coast of Malabar, but were in such numbers at Ceylon, that, like the Europeans at the present day, they were masters of the coast, while the native sovereigns were compelled to retire beyond the Ghauts. At Ceylon the trade from Malacca and the Golden Chersonese, which was probably in the hands of the Malays or even the Chinese, met the merchants from Arabia, Persia and Egypt; during the middle ages the Eastern trade was probably carried on in the same manner by the Arabians; for the Portuguese on their first arrival in the east, found the trade at Calicut in their possession. Though the Arabians must have been greatly enriched by this commerce, yet they appear to have consumed all the wealth which they acquired in private indulgences and selfish gratifications, without leaving any public monuments to attest their prosperity or magnificence. That spirit of insulated independence, which forms such a distinguishing characteristic in this extraordinary people, seems to have prevented all public spirit and national co-operation. The Arabians at this day possess the same habits and propensities, which were observed in their ancestors more than two thousand years ago. They are still a nation of merchants and marauders.

Arabia Deserta embraces an extent of coast of near seven hundred and fifty miles, while there remain but little more than three hundred miles assignable to Yemen, or Arabia Felix. The numerous tribes, which inhabit the expanse of Arabia Deserta, are the Saracens of the ancients, so called from Saharra or Sarra, a desert, and corresponding with the modern term of Bedoweens. But this country could not have been so unproductive as the name seems to imply, for the inhabitants were numerous, and every Arabian has to find subsistence, not only for himself, but for his horse. And if little corn were sown, there must have been an abundance of pasture for their cattle. Though the Arabs are robbers, yet no trade could be carried on among them, if the rights of property were not at least partially respected. Jidda, the sea-port of Mecca, is still a mart of considerable importance. When Bruce was there, nine ships were in the harbour, one of which was worth 200,000l.; and one Arabian merchant offered to purchase the nine cargoes. These would be dispersed over the wildest part of Arabia, by men with whom no traveller would trust his life. Civilization seems to have made farther advances in the southern parts of Arabia; justice was better administered, and more protection was afforded to the merchant,

The country of Yemen retains this character to the present day.

The Persian gulph, the Caspian, and the Euxine, formed, in very early times, another route for the commerce of the East; but this mode of communication was of a later date than that which the Arabians carried on by the Red Sea. Herodotus informs us, that the trade on the Euxine was conducted by interpreters of seven different languages; and in the early period of the Roman power, there were 130 interpreters of the languages used by the different traders at Dioscurias in Colchis. The crusades in the 11th and 12th centuries opened the eyes of the Europeans to the advantages of the Indian trade. They saw that the power of Saladin was founded principally on the revenue which he derived from the commercial intercourse between Egypt and the East. But the discovery of the passage to India by the Cape of Good Hope, principally accelerated the decline of the Turkish power, which, at one period, threatened the total subjugation of the nations in the West. We do not mean to follow Dr. Vincent step by step along the whole circuit of coast, in which he attends the author of the *Periplus*; but we select a few particulars by the way, which we think most likely to communicate instruction, or to gratify curiosity.

The Romans, who were rather a nation of soldiers, than of manufacturers and artisans, and among whom public opinion operated to the discouragement of commerce, had few articles to offer in exchange for the commodities which they purchased. The balance of trade could consequently seldom be in their favour; and they seem to have procured the luxuries of the East, by the pillage of the provinces. The industry of the enslaved provinces, was condemned to support the indolence of the Roman citizens. Pliny complains that the Roman world experienced an annual drain of 400,000*l.*, which was expended in the products of the East. But yet this small island lays out two millions every year in the single article of tea, without any sensible diminution of her wealth. Such is the difference between that prosperity which is founded on industry, and on arms; on commerce, and on conquest! The author of the *Periplus* says, that 'upon approaching the mouths of the Indus, the sea is white; and the sign of land, before it is seen, is a multitude of snakes, called Gracii, floating on the surface.' This fact is confirmed by modern navigators; it takes place down the whole coast of Malabar, as well as on the approach to the Indus, and is imputed to the rains of the monsoon washing down these reptiles out of the rivers. Near the

promontory of Barakes, the serpents which are seen floating on the water, are of a black colour, and of a larger size than those on the other parts of the coast, which are green, and of a golden hue.

In most of the Indian rivers, an extraordinary degree of force is exhibited in the flux and reflux of the tide, when the moon is new or full. But this is most remarkable at Barugaza, where, in an instant, the bed of the river is left almost bare; and, when the flood-tide returns, the stream is forced upwards for a great number of miles, with irresistible impetuosity. Large vessels are torn from their anchors by the current, and precipitated on their sides, or wrecked on the shoals, while the smaller ones are in a moment overset.

When the Europeans first visited India, Calicut on the coast of Malabar was the grand mart of the oriental world. Here the traders from China and Malacca met the Arabs and Persians, who brought the produce of their own countries, as well as the articles which they procured from Europe. The Arabs who settled in Calicut only at the first voyage of the Portuguese, are said to have amounted to fifteen thousand, besides numerous settlements in Ceylon and Coromandel. Paulina describes them as 'a robust race, wearing their beards long, and their hair neglected; their complexion is dark, and their clothing consists of nothing more than a shirt or trowsers of cotton. They are active and laborious; seldom appearing in the streets, but in a body, and always armed. They sleep in tents or booths, dress their victuals in the open air, and work during the night by the light of the moon. They assist one another in lading and unlading their ships, and they drink plentifully of toddy and arrack. Upon receiving the least affront, the revenge is common to all.' This character is supposed to be applicable not only to the present Arabians, but to the Arabians of every age. Their trade is still considerable at Cochin and at Calicut; and employs not less than an hundred ships from Muscat, Mocha, and Jidda. In the time of the author of the *Periplus*, the principal articles of export to the ports of India were 'great quantities of specie, topazes, stibium for colouring the eyes, coral, white glass, brass, tin, lead, cinnabar, orpiment; in return for which, the Arabian merchants brought back 'pepper in great quantity, pearls in quantity and quality superior to others, ivory, fine silks, spikenard, betel, all sorts of transparent or precious stones, diamonds, jacinths, amethysts, tortoise-shell.' Here we find that, in the more early periods as well as in later times, the products of the East were rather



purchased by the precious metals than procured by exchange for other commodities. But notwithstanding the complaints of men who are ignorant of the true principles of commerce, it appears that Europe has been rather enriched than impoverished by this drain of bullion. Among the articles which at a very early period were exported to the East, we find one of the native products of Britain. The tin of Cornwall found its way by some circuitous mode of communication to the coast of Malabar; and in the eighth century we find the venerable Bede possessing some articles of Eastern luxury, pepper, cinnamon and frankincense. (Bede op. p. 793. Appendix, and p. 808.) Among the articles which were imported from India, mention is made of fine silks *ῥοδία Σινικά*. These were brought from the countries farther to the east; and hence we see that in the days of the author of the Periplus, and probably many ages before, an intercourse was open between the coast of Malabar and the regions beyond the bay of Bengal. Dr. Vincent says that 'the antients always meant China Proper by the term Seres, however obscure their notions of it were.' Silk, which may be termed an aboriginal product of China, was usually brought into the Roman world by the route of Tartary, the Caspian, and the Euxine, and it was this channel by which Justinian procured the silk worm. The point where the traders from the west met those of the Seres, was in Tartary, and farther to the north-east than the sources of the Ganges. Pliny remarked the characteristic jealousy of the Seres or Chinese in respect to strangers; lib. vi. c. 17, and cap. 2, §. Thus we find that there were in antient times two modes of communication with China, one by land, through the intervention of Tartary, and another by sea, facilitated by the nations of the Golden Chersonese.

The author of the Periplus is supposed by Dr. Vincent not to have visited any part of the coast of Malabar, farther south than the port of Nelkunda, where Hippalus first discovered the monsoon. The history of this event we shall give in the words of the author of the Periplus, as they are translated by Dr. Vincent.

\* The whole navigation, such as it has been described from Aden\* and Kare (to the ports of India,) was performed formerly in small vessels, by adhering to the shore, and following the indentations of the coast: but Hippalus was the pilot who first discovered the direct course across the ocean, by observing the position of the ports, and the general appearance of the sea; for at the

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\* Arabia Felix.

season when the annual winds, peculiar to our climate settle in the north, and blow for a continuance upon our coast from the Mediterranean, in the Indian ocean the wind is constantly to the south-west, and this wind has in those seas obtained the name of Hippalus, from the pilot who first attempted the passage by means of it to the east. From the period of that discovery to the present time, vessels bound to India take their departure either from Kane, on the Arabian, or from Cape Aromata (Gardafan) on the African side. From these points they stretch out into the open sea at once, leaving all the windings of the gulphs and bays at a distance, and make directly for their several destinations on the coast of India.

The monsoon had been noticed by Nearchus, but, in the space of three hundred years which elapsed between his time and that of Hippalus, not one person seems to have thought of rendering the discovery subservient to the interests of commerce, and the purposes of navigation. The practical application of the most familiar truths, seems often to be the effect rather of fortuitous thought, than of deliberate contrivance.

Our readers will perhaps be pleased with the following picturesque description of Paralia, on the coast of Malabar. Paulina had taken his passage to Europe on board of a French frigate: and while he was sailing between Cochin and Cape Comorin, the scenery of the coast produces this burst of vivid admiration.

‘Nothing can be more enchanting to the eye, or delicious to the senses, than is experienced in a voyage near the extremity of the peninsula. At three or four leagues from the coast the country of Malabar appears like a theatre of verdure: here a grove of cocoa-trees, and there a beautiful river pouring its tribute into the ocean, through a valley irrigated and fertilized by its waters. In one place a group of fishing-vessels, in another a white church, peering through the verdure of the groves; while the gentle land-breezes of the morning waft the fragrance exhaled from the pepper, cardamum, betel, and other aromatics, to a great distance from the shore, and perfume the vessel on her voyage with their odours; towards noon succeeds the sea-breeze, of which we took advantage to speed the beautiful *Catypso* towards the port of her destination.’

In the time of the *Periplus* the pearl-fishery was carried on as at present to the eastward of Cape Comorin; and pearl-oysters were found only at the island of Epidôrus, which is the present isle of Manar. The fishery is on the Ceylon side towards Manar. From fifty to sixty thousand persons are assembled on the occasion, consisting of divers mariners, and traders of different descriptions. This fishery, which

produced 20,000*l.* to the Portuguese and the Dutch, produced in the year 1797, 150,000*l.* to the English.

In the first dissertation 'on the Sinæ, the Seres, and the termination of ancient geography on the east,' we meet with some interesting particulars, and on this as well as many other occasions, we cannot but pay a well-deserved tribute of applause to Dr. Vincent's extent and accuracy of research. Thina, Sinæ, Izinistæ, and the country of the Seres, are proved to signify the same region, or the China of the moderns. The first mention of Thina, is in a treatise 'De Mundo,' which is ascribed to Aristotle; but there is a more detailed mention of it in Eratosthenes, who was born 276 before Christ. Though the Macedonians under Alexander did not proceed further east than the Indus, yet they must have acquired some knowledge of the country beyond that river; and some indistinct accounts of China were probably, by this means, transmitted to the Greeks; but the Arabian merchants, who traded to the western coast of India, where they met other merchants from the eastern coast, who had by the intervention of other traders, an intercourse with the country of the Seres, were likely to have communicated the first authentic information respecting this region of silk. Silk was in the age of the author of the *Periplus* brought from the Seres to India by land and by sea; and he specifies both modes of conveyance. The usual course of communication was through the whole length of Tartary into Bactria, where they crossed the mountains to the sources of the Indus, and passed down that river to Barbunke, and thence to Guzerat. Silk was esteemed so precious a commodity in ancient Rome, that it was actually conveyed by land carriage from China to the Mediterranean, a distance in a right line of more than 4000 miles. This curious fact is preserved by Ptolemy; and it is not a little extraordinary that this traffic was conducted entirely by Roman merchants without the intervention of other traders in the various countries through which it passed. By what motives could the Tartars be induced to permit such an intercourse without any molestation?

Dr. Vincent's work contains much recondite information, which will be found highly valuable to the geographer and the scholar; but we, who have to cater for the palates of a large and promiscuous class of readers, have thought it most incumbent to direct our attention principally to those parts of this work which are likely to afford the most general satisfaction.

**ART. VI.**—*The Pleasures of Human Life investigated cheerfully, elucidated satirically, promulgated explicitly, and discussed philosophically, in a dozen Dissertations on male, female, and neuter Pleasures. Interspersed with various Anecdotes, and expounded by numerous Annotations. By Hilario Benevolus and Co., Fellows of the Literary Society of Luzzorists. Embellished with five illustrative Etchings and two Head-pieces, 12mo. 8s. Longman and Co. 1807.*

THE list of pleasures appears not yet to be exhausted. We have had the Pleasures of Imagination, of Memory, and of Hope, besides the productions of a train of minor votaries of fame who have followed at a humble distance the footsteps of their masters. Yet we cannot accuse any of these of having unwarily afforded the countenance of their example to this general but feeble exposition of mortal delights. The 'Miseries of Human Life,' if we may judge by the test of trade, a rapid sale, have already contributed greatly to the happiness and edification of the learned and tasteful inhabitants of this metropolis. Our shopkeepers and apprentices, all-powerful to dispense the gifts of fame and wealth in the purlieus of Covent-garden, have pronounced also a decisive approbation of the merits of that performance, and have drawn forth the reluctant name of the author to demonstrate to the wondering world by this feat of activity, that the tales of the fat slumbers of incorporated learning are but the offspring of the malignant breath of scandal. There is a contagion in success, and it was no presumptuous conjecture that the ingenious readers of the 'Miseries' might be tempted or tricked into the purchase of the 'Pleasures of Human Life.'

The work commences with a 'Deprecatory Advertisement,' in which the editor or editors are most uselessly earnest to impress the idea of the fruitlessness of searching after their names. We dare assure them not an idle woman but is too busy or too careless to trouble herself with the attempt. They may repose in the leaden slumbers of oblivion, unless their rampant vanity is unable to withstand the desire of attaining the name and privileges of an author. To compare their futile boasts of concealing what no one wishes to know, with the successful efforts of Junius, or even the writer of the Pursuits of Literature, is to assimilate the mole-hill to the mountain, or the wars of the pigmies and the cranes to the combats of giants and of gods.

We have in this volume twelve dissertations, in which a

playful and satirical vein of writing, is with little variety attempted to be carried on. With the help of Joe Miller, old magazines and newspapers of all dates, abundance of stories and anecdotes are served up to the reader, which may perhaps gratify his palate, if he has never tasted of them before. We can venture to guess, however, that the writer is a grave man, who is merry by rule: at least his work conveys that impression to our minds. He recalls to our recollection that unnatural and disgusting gaiety, which various disappointed old maids display in society, to veil from their own, and the public eye, their inward sentiments of mortification. He is like the fool of the ancient barons, who was always expected to be ready at a joke, whether his pulse beat cheerily with the stimulus of pleasure, or throbbed with the agony of disease. The said fools however had great allowances made for them. If a foolish thing dropped from their lips, it might pass for an intentional folly; as Sir Richard Steele says somewhere in one of his periodical papers, if any thing appears dull or stupid here, the reader is requested to believe that it was meant to be so. But we fear the writer, or if it must be so, the writers of this performance will be unable to substantiate a claim to *professional* folly, and that the world will rate their attainments in melancholy earnest.

To give any idea of such a jumble as is now before us, would be no easy task. Our author jumps away from one topic to another, like a grasshopper singing, with more noise than music. The general plan however seems to have been to talk on through 223 pages, gathering together as many anecdotes of literary and public men as possible, abusing enemies, and puffing up friends with an equal inattention to justice or truth; here collating the absurdities of newspapers, there wasting paper on verses, for the printing of which, the following candid reason is assigned:

‘Therefore whether wrong or right,  
*Ludere cum calamo* I delight.’

One page is left blank, in imitation of Sterne, and it is sensibly remarked, that this part of the work at least, will be secure against the attack of criticism. 223 such pages however would have been greatly more so. The stale pretence is resorted to, of asserting all the characters to be drawn from real life, in the hope no doubt of inducing the inquisitive to exercise their ingenuity to discover the original. We confess that, but for the information, we should not have suspected any likeness to have existed to any hu-



man being. This work, however, will be read by the idle and the young, to whom it will afford the pastime of an hour: it is suited to the degeneracy of our public taste, and to the frivolity of the first age of a declining empire. Lest, however, their purpose should be mistaken, the authors have fully stated that it will be answered, if this work 'detects and exposes one lurking folly, or makes a man or woman more happy in themselves, or tempts them to administer to the pleasures of others.' They cannot miss their object: he who strikes in the dark will hit follies, and our men and women were never more disposed to administer to all sorts of pleasures, than they are at this moment.

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ART. VII.—*Lectures on Natural Philosophy, the Result of many Years practical Experience of the Facts elucidated: with an Appendix, containing a great Number, and Variety of astronomical and geographical Problems: also, some useful Tables, and a comprehensive Vocabulary. By Margaret Bryan. 4to. 2l. 12s. 6d. Kearsley. 1806.*

THE subject of the present article introduces something very interesting to our curiosity, a phenomenon which rarely occurs in the exercise of our critical functions, a lady writing on natural philosophy with considerable spirit, copiousness, and ingenuity. She does not advance her claim to public notice upon the mere ground of having diligently perused, and faithfully abridged the works of others, but upon the further plea that she has perseveringly employed herself in submitting philosophical theory to the test of experiment. And still farther to tranquillize the reader's apprehension lest the intoxicating interest of so fascinating a pursuit should have drawn aside a sanguine female mind into the regions of visionary theory and imperfectly digested system, we are informed that her occupation has been for several years to adapt the truths of philosophy to the comprehension of children; and that its propositions have been already addressed to those, by whom they could not have been understood unless they were capable of being enunciated with precision and confirmed by actual experiment.

It is obviously necessary, before we give an opinion upon this work, to consider the different modifications under which natural philosophy is taught, as it respects the persons to be instructed, and the end for which instruction is given. The purpose for which a young man is taught natural philosophy

at the University of Cambridge, is at once to invigorate the intellect by an exercise specially adapted to strengthen and subtilize its operations, and to furnish that kind of information respecting the qualities and affections of objects of daily occurrence, as shall conduce to the pleasure, advantage, and respectability of his future life. Were even nothing more accomplished, it were well worth a few months of patient attention to acquire the power of contemplating with the eye of sagacious conjecture any specimen of complicated machinery, and of explaining the principle of its movements to those of equally ardent, but less enlightened curiosity. The process made use of is every way adapted to the end proposed. The knowledge imparted is simple, elementary and comprehensive; the form in which it is communicated is as logical and precise as the nature of the subjects will admit. For those who are educated elsewhere, and whose future fortunes are expected to be derived from the professional application of philosophical principles to practical purposes, a different mode of initiation must be devised. The elementary principles most extensively applicable in this point of view once laid down, very little progress can be permitted in the regions of theory, except as it may afford collateral assistance to the surveyor or the engineer. For such a person a few principles well understood are all that is in general required. The subject on which he must lay in the most copious store of information, is the diversity of forms in which these principles may be exemplified; how they may be embodied as applicable to the variety of circumstances under which the subservience of their operation is likely to be employed. His business is with the use that art can make of the actual state of things; not with positions, however true, which depend upon a combination of circumstances either out of nature or out of reach. The spirit of the modern system of education suggests that young females should not any more than young men be confined to learning words, and pursuing the same ideas out of French into English, and back again from English into French; but that a part of what is taught should answer the purpose of improvement in the matter as well as the manner of writing, and be directed at once to excite, and gratify curiosity, to create an appetite for knowledge, and to furnish its appropriate food. The apparatus and amusing experiments of natural philosophy give it in many respects a decided advantage over the branches of learning usually taught at schools. Its applicability, if not its actual application, is seen as its parts are unfolded. Whereas in learning languages, a number of inapplicable, and unconnected rudi-

ments mock the efforts and fatigue the memories of children without interesting or rewarding curiosity. And though this objection does not lie against the refined accomplishments, as music, drawing, and even dancing, they are obviously liable to a specific one of much greater weight, their comparative unimportance when attained. Their interest also is limited, it acts but upon a few, and those perhaps not in general the most thriving intellects. But natural knowledge is generally attractive. Its very rudiments, and the mode of inculcating it are pleasing. The memory is not loaded with unintelligible words, but what is to children peculiarly gratifying, every thing from the very beginning admits of explanation. All seems amusement, while by a dextrous provision and combination of experiments, the general truths upon which they depend, are almost spontaneously imbibed, and effectually remembered. But the importance of all knowledge is to be estimated by the consequences to be derived from it. And here too natural philosophy has under proper management a decided superiority; upon which however, as we shall afterwards have occasion to notice it, we shall not at present enlarge.

In a work therefore intended to refresh the memories of those who have heard the lectures and seen the experiments, or to convey original information on the same subjects to other readers, we may dispense in a great measure with precision of form as well as completeness of system. But with the destination of the pupil the form of instruction must vary. Young ladies are not to make their fortunes by the application of philosophy, nor need they be trained to logical precision of reasoning. It is sufficient if the most notorious principles are laid down, and familiarly illustrated. No other demonstration is expected than reference to experiment. The object is to furnish the youthful mind with enlarged and comprehensive views of nature and art, and above all to represent this knowledge when acquired in its proper subordinate light, and to make philosophy the handmaid of religion. It is evident therefore that the dryness of method is modified, not because method is bad, but because the display of it would fatigue; that in substance it is as necessary as it is improper in form. For as the progress from one truth to another is the only way of teaching philosophy, this path must be precalculated by the instructor, for it is certain the pupils will never find it of themselves. This will most readily be effected by the introduction of experiments various in their appearance, but firmly connected by their reference to one general principle; so that while a child thinks the advancement is continually progressive, the path is in reality

a circle round a central cause, which animates and irradiates the whole circuit of phenomena.

We shall not think ourselves intruding upon Mrs. Bryan's province if we indulge a few reflections on the philosophy of instruction. It is perhaps hardly necessary to suggest that a lecturer must take a clear and comprehensive view of the elementary principles of the proposed subject, and their mutual bearings and connexion. This can be done only by repeatedly analysing, and classing the phenomena in his own mind under general heads with regard to the causes that produce them. This process should be resorted to again and again till he is acquainted with a wide range of experiments, from which he can select as occasion requires such as spontaneously illustrate the particular truth he intends to convey; and can also at pleasure vary his exhibitions when their attraction is weakened, and still communicate the desired impression. This task of generalizing is seldom an easy and never a rapid one. We are disappointed perhaps at finding that our attempts in the way of analysis fail to produce the simplicity, or else the comprehensiveness we aim at: either the ambition of systematic uniformity excludes necessary information, or anxiety to unfold the subject fully overgrows the precise limits of philosophical neatness and accuracy. The truth when disentangled does not lie in a few propositions; there is a chasm in the reasoning which cannot be filled up without sacrificing exactness of method, and orderly arrangement. Elegant and perspicuous brevity must be occasionally renounced for tedious circumlocution, the introduction of which is necessary to explain what to those who know it is seen in a moment, what the explanation at last perhaps awkwardly conveys, and what must be caught accidentally while poring over it, rather than by any direct consequence of explanatory labor. But be it remembered that it is simplicity in substance and not in form that is the object in view. This is consistent with great want of outward symmetry. It is not multiplicity or even complexity, but confusion of parts that obscures the meaning of a treatise and renders it unintelligible. The imperfect nature of human knowledge makes it necessary to have recourse to a variety of ungraceful expedients to maintain unbroken a series of ideas of any considerable length. So general however is the love of system, the determination that our subject shall be comprehended within the limits of the scheme we have made to hold it, that we often thrust it in neck and heels, regardless of the interests of truth or the comfort of the learner; or finding our efforts at pleasing ourselves vain, we give up the whole in disgust.

The next thing to be considered, and it is a considerable

ration which strongly confirms the necessity of previous arrangement, is the adjustment of the experiments. If the design is incorrect, the colouring will only render the incorrectness more visible: and even where the first process is happily executed, some exertion of thought will be necessary to proceed with effect. In the composition of lessons for children few things are more difficult than clothing them with appropriate drapery. To a mature mind you cannot present philosophical truth in too simple a form. But a mere naked statement will never fix the attention of a child: some collateral help must be contrived to excite curiosity and afford amusement. But as extraneous ideas contrived for entertainment have a natural tendency to fascinate and seduce the attention, it requires no small skill so to select the illustration as to counteract this tendency. It is not every exemplification of a principle that will do; not a mere graceful and entertaining variety of experiments that will always impress that principle with the strongest and most lasting effect. The object is not merely to detain but to lead and direct the mind, not to keep in a certain region of ideas, but to conduct it to the very spot. Having performed this preparatory work with vigilant and persevering fidelity, the teacher will come forward to deliver his instructions with a pleasing hope of success. His next care will be to determine the mode of address to his pupils. Instruction to young people should be at once clear and diffuse: clear, that they may comprehend all that is said, and diffuse, that they may have the advantage of seeing the same objects in different lights, and of knowing it thoroughly. The accumulation of parts in a subject, like that of matter in bodies, prevents the whole from being seen in any single point of view. The whole may indeed by such a partial display be suggested to those who are previously acquainted with it, but not to those to whom it is introduced for the first time. The style best adapted to such a purpose is a simple, exact and equable one, as distant from indistinct verbosity as from the brevity of technical condensation, exhibiting ideas in the most unembarrassed form, and, while it furnishes all the language that is necessary to a copious latitude of explanation, rejecting every word that is beyond, or beside this purpose. The usual simplicity of philosophical discourse is indeed of a technical kind, which to experienced minds has great advantages: by an abstract term it conveys the matter of a whole sentence, or by the collocation of a word implies some modification of the idea for which it stands. But this property of philosophical language, which renders it more convenient for adult intellects, constitutes its peculiar unfitness for children. The simplicity which



they want is not that of abridgment and condensation, but of separation, and disentanglement. Plainness cannot be too much studied, nor is there perhaps a better direction to be given on this head than what has been suggested for the use, and occasionally vindicated by the example of the pulpit—to calculate your expressions for that capacity which you consider as the most limited of your audience. It will be obvious to every person of intelligence and experience that this direction prescribes no necessary sacrifice of neatness or accuracy. One of the most tiresome and unsatisfactory branches of the employment of teaching, is the experience of a difficulty which frequently occurs till the pupil has made some habitual acquaintance with the new set of ideas presented to him. The difficulty we allude to exists rather in the terms which represent the ideas than the chain of inference or connexion between the ideas themselves. What to the instructor appears perfectly easy and studiously simple, is again to be divided and subdivided, till perseverance almost shrinks from the contemplation of its task, and patience fails in the execution. Many ingenious methods have been devised for shortening this labour, but we are not sanguine enough to expect much from any scheme that promises a shorter way to knowledge. By patiently attending the mental exertions of the pupil, breaking down every difficulty into its constituent parts, and throwing upon each elementary particle the combined light of the ideas to which it is related, the way may be rendered easier and the advancement more certain, but not more compendious. The necessity of strict though concealed method we have already noticed. To the labours of the teacher must be added the endeavours of the pupil in the exercise and application of what he already knows. Every new lesson should be stated distinctly, and explained diffusely, and the detailed impression thus made upon the mind, collected and summed up, by re-stating the principal matter once more before the conclusion of the lesson. No difficulty should be passed over; it is better that what is hereafter to be taught should be occasionally taken for granted, in order to illustrate and imprint first principles, than that this rudimental knowledge from being hurried over, should be found wanting when its application is called for.

Abstract truth can be communicated only in an orderly series of propositions, each founded either upon those which have previously been established, or upon self-evident assumptions. And it has been complained of almost by all writers in this department, that they do not exhibit the train of ideas sufficiently clear and uninterrupted to facilitate the learner's advancement. They are perhaps too sparing in

their enumeration of first principles, and too general and indistinct in the elucidation of them. Or in the course of the demonstration they omit intermediate steps, the truth and importance of which are yet unknown to a beginner, though by the writer himself, from the habit of continually applying them, they are regarded almost as intuitive truths. Thus the attention of the learner is wearied, his perseverance baffled, and his mind disgusted even with its own attainments, for want of the medium of communication by which they may be made subservient to future acquisitions. It is impossible for one who knows a thing, to feel as if he did not know it, and therefore very difficult, when he has it to teach, to put himself in the situation of one who is ignorant. Eager to arrive at the end he has in view, he inculcates the elements hastily and confusedly, forgetting, in the familiarity with which he himself applies them the patient attention, and scrupulous distinctness by which they were originally acquired. Contemplating rather the loftiness than the durability of his intended building, his employment of first principles bears more resemblance to the temporary structure of a scaffold, than to the compactness and solidity of a deep laid foundation. Mrs. Bryan deserves great credit in this respect, and if she has not always avoided this error, candour will suggest her excuse to those who have had it in their power to give a more undivided attention to natural philosophy, and have taught it in its simplest and most analysed forms. They are to consider the peculiar difficulties and interruptions, under which the present publication is brought forward. A mere teacher has much leisure time to meditate a theory of instruction; and as the advancement of any art has always materially depended upon that division of labour which assigns to some the employment of conducting it, and to others the task of investigating its principles, the pursuits of these two classes ought to be carefully separated, and we shall enter our protest against either invading the province of the other, or estimating its labours by rules of examination applicable only to their own. A lecturer *viva voce* can whenever it is necessary alter his arrangement and diversify his illustration. He does so habitually, and almost imperceptibly. And when he revises his written papers for publication, can hardly escape some deviation from method and deficiency in explanation. What was thrown into the lecture without effort or observation, will not always be remembered in preparing for the press. But to this difficulty, which is felt in common with all lecturers, are to be added the consideration of many important ones peculiar to Mrs. Bryan, as having the management of a large school. It is extremely

difficult where one active duty treads almost without intermission upon the heels of another, to find opportunity, even by the most dextrous redemption of time, for that speculative investigation, which shall apply the materials of instruction with their maximum of effect. Instruction is only one of the many subjects of anxious care that occupy a mind engaged in superintending the education of children. The attention must necessarily take a very wide and various range, and pass rapidly through a series of objects unconnected by proximity or resemblance. A great part of the whole time dedicated immediately to the children, is taken up in providing for their mere existence and well being. And when to this we add the hours of actual instruction, little of what remains will be applicable to the purposes alluded to. For we are to consider not only the quantity of time thus consumed, but the mode and the portions in which the consumption of it takes place. The small intervals that can be saved, want the essential requisite for study, freedom from interruption. And how often must a mind thus variously occupied be forced by mere fatigue to give up the contemplation of the most interesting and important subjects, for total repose? It is by such considerations that Mrs. Bryan's labours are to be appreciated, and upon the due application of such an estimate we shall not be disposed to ask why more is not done, but admit it to be matter of wonder and commendation that so much has been accomplished. The question, by the determination of which her merit is materially to be decided, is not whether the system of philosophy be complete, but whether it is adapted to the purposes and persons, for whom it is intended. Neither does it affect this question to say, even if it be said with truth, that the form of instruction might have been in some respects improved. Great credit is due to her for having ventured so far in so hopeful a reform; and she may well be pardoned for having applied her system of instruction when it became applicable, and laid out her time in the execution of a plan justified by progressive experience, instead of wasting it in the search after ideal perfection. Her plan is practicable, for it has been actually practised; and lessons which have been once taught with success may be inculcated again with equally fortunate results. We shall enter more into detail in our next number.

*(To be continued.)*

**ART. VIII.**—*Speech of the Right Honourable Viscount Howick, in the House of Commons, on Thursday, March 26, 1807; stating the Circumstances which led to the Change of Administration.* 8vo. 6d. Ridgway. 1807.

WE consider the late change of administration as a great misfortune to the country. That administration contained a greater mass of probity and talents than has ever been found in any administration, since his present majesty's accession to the throne. And though they have been much blamed for what they did not do, and during the first part of their administration, perhaps with justice, yet they deserve on the whole, more praise for what they have actually done. Let us consider the difficult circumstances in which they were placed, the jealous and suspicious eye with which they were, from the beginning, regarded by the court; and let us judge them not by imaginary possibilities of execution, but by the measures which they had the wisdom to propose, and the constancy to effect. When they came into office, great expectations were entertained respecting the wholesome changes which were to be wrought in the old system, and the enlightened plan of policy, which was to constitute the new. If some of these expectations have not been realised, we must not blame the men, but lament the perplexities of their situations. Without imputing to them a want of integrity, or a dereliction of principle, we shall find an ample apology for their conduct in the prejudices behind the throne, which they had to oppose, and the secret machinations of insidious enemies, with which they had to contend. Perhaps too, the expectations which were formed, were beyond what any administration, even in more fortunate circumstances, could have realized. For the will of the executive is paramount to every other; and though the cabinet may advise, they cannot command the concurrence of the sovereign. The fate of the late measure, in favour of the Catholics, is a proof, that to particular points of civil and ecclesiastical reform, a degree of resistance will be opposed, which no effort is likely to overcome. The most patriotic exertions of the most patriotic ministry, will probably be paralysed by the withering blast of some malignant star, before they can meet the wishes of the people.

When the late ministry came into office, they found impediments thrown in their way, at almost every step, by the sinister and fatal policy of their predecessors. The long administration of Mr. Pitt, had been an accumulation of

mischief and disaster ; and, at his death, the country was groaning under the evils of one of the most obstinate and bloody wars, in which it had ever been engaged. Notwithstanding the great resources of the country, the finances were in a state of disorder and confusion ; and the utmost peculation, prodigality, and abuse were found to prevail in some of the public offices, and in most of the departments of the state. When an old and noble friend of Mr. Fox, soon after his appointment to the office of Secretary of State for foreign affairs, asked him, ' whether he did not find things in a very bad state ? ' he replied with great emphasis, ' worse than you can possibly imagine.'

But though the late ministry, on their accession to office, found things in this deplorable and embarrassing situation, they omitted no possible endeavour to remedy the evil ; and it must be allowed, that their conduct, though it has been accused of precipitation by one party, of perfidy by another, and of imbecility by both, was, on the whole, dignified, consistent, honest, and circumspect. In respect to our foreign politics, their first object was to obtain for the country, what the country so much wanted, peace on fair and honourable terms, of which the permanency would be secured by the mutual interest of the enemy, and of ourselves ; and in case this proved impracticable, to conduct the war on such a plan as seemed most likely to distress the enemy, and to benefit ourselves. With respect to the attainment of the first object, it will hardly be denied that, if their pacific proposals had been met with equal philanthropy on the part of the French government, Europe would long since have enjoyed the blessings of repose. With respect to their mode of prosecuting the war, and the combination of their foreign politics, time has hardly been allowed, sufficient to perfect their plans, or to develop the details.

In their domestic government, we have seen them with deliberate caution, but with efficacious vigour, pursue the most essential and most salutary reforms in various departments of the state. As far as could be done in so short a time, they did their utmost to cleanse the Augean stable of public corruption, and to put an end to the shameless peculation and extravagances which they saw and deplored in the naval, the military, and the civil departments of the state. They spared no pains to secure the integrity of the public accomptant, and to prevent the possibility of future depredations. And though they raised the income tax to ten per cent. and allowed fewer exemptions than their predecessors, yet they did what none of their prede-



cessors had ever done, put an end to all future taxation, except to a very inconsiderable amount. Will their successors do as much?

But that measure which redounds most to the credit of the late administration, and which, indeed, crowns them with a wreath of philanthropy that will never fade, is the abolition of the slave trade. Here even their most bitter opponents must confess their sincerity, and attest their praise. Mr. Pitt, who may be justly said to have been omnipotent in parliament, and whom a long possession of the patronage of the country, had fortified with a greater number of mercenary dependents, and interested connections, than any minister had ever before possessed, had frequently supported this measure in parliament, but always without success. Yet this same minister never proposed a motion for the extension of the prerogative, or the abridgment of the liberty of the subject, however unpopular it might really be, which he did not carry with a triumphant majority. We may, therefore, without the asperity of party, or the exaggerations of faction, question, whether the sincerity of Mr. Pitt on the subject of African emancipation, were not of a piece with his efforts on the subject of parliamentary reform? There certainly was a period when he might have effected both; but he turned apostate from the last, and he gave rather a nominal, than a real support to the first. But the late administration never pretended to countenance any political measure, which they did not support with all their strength, all their heart, and all their soul. The abolition of the slave trade had not, indeed, the unanimous concurrence of the cabinet; but, notwithstanding this, it was carried by the honest and zealous exertions of Lord Howick, in the House of Commons, and by those of Lord Grenville in the House of Lords. Will it be pretended that Mr. Pitt did not possess as much influence in the Commons, as the late Secretary for Foreign Affairs? Here, then, we have ample reason for panegyricizing that administration, which has been so abruptly and perhaps for the country so fatally dismissed. The well-merited indulgence, which the late ministry meant to proffer to the Catholics, furnished the pretext for their dismissal; but did it constitute the cause? Were there not other grounds of secret dissatisfaction, which would have led to a change, if the Catholic question had never been introduced? Did not the court view with an evil eye, the reforms which they had commenced, and others which they were known to meditate? The regulations of frugality, the retrenchments of economy, and the consequent pretensions of prodigality and pe-

culation, are seldom agreeable to the sycophants, who are always found lurking in ambush behind the throne. His majesty's paternal regard for the welfare of his subjects cannot be doubted; but who can resist the influence of early prepossession?

The speech of Lord Howick, which has caused us to make the foregoing observations, in which we have not been influenced by any bias of faction or of party, exhibits a clear, candid, and manly statement of the causes which *more immediately* led to the recent revolution in the cabinet. As the late ministers were well aware, before they came into office, of his majesty's radical aversion to the measure of any farther concessions to the Catholics, and as a great majority of those ministers themselves were, from principle, favourable to such concessions, perhaps they may be said to have erred in accepting the seals of office without such formal and express stipulations with the crown, on this and some other important subjects, as would have prevented all future misunderstanding, and opposed a certain barrier to the late change, from which we augur no good to the sovereign, and much evil to the country.

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ART. IX — *Oxford Prize Poems: being a Collection of such English Poems as have, at various Times, obtained Prizes in the University of Oxford.* 12mo. 3s. Rivingtons. 1807.

THE sister universities have been equally anxious to make reparation for an omission in their primary institutions, their neglect of English literature, and more particularly the proudest part of it, English poetry. Cambridge, with more zeal than prudence, accepted a bequest for the encouragement of metrical sermons, which yearly call forth some well-meaning candidate to strut on the stilts of blank verse in the plenitude of flatulent insignificance. Oxford has given encouragement to the sterling couplet, which sets all rivalry at defiance. Assured as we are, that ordinary men will in general shrink from the difficulties of this species of verse, we were surprized to observe the tame mediocrity which pervaded this collection. The worst of them, it is true, transcends the very best Seatonian prize—but this is negative praise—a hint at comparison is in itself a sarcasm.

Absolute correctness should not be expected, nor, if found exclusive of other excellence, rewarded in the poetical excursions of young men; and yet exclusive of correctness, little will be here found, with all due allowances to youth and in-

experience in the harmony of numbers, the structure of sentences, and what may be termed, the poetry of style, that has much claim to attention.

The secret of this general languor seems inherent in the subjects themselves, which, with one exception, hold out but little invitation to ardent, enterprising, or feeling minds. To middling capacities all subjects are alike: genius has its prepossessions, and is discouraged by those tame and still themes which afford facilities to ordinary men, and excite them to emerge from their proper stations into temporary notice. But as such men must compose the bulk of all societies, learned and unlearned, the universities, very properly, assign prizes to superior knowledge, which can only be acquired by superior industry. It is by drafts from such men that the battalions of *Viri Clarissimi* are so well recruited, and kept up to their proper complement. In every competition, but that for a poetical prize, the motive for these decisions is laudable, because it encourages all, and can dispirit none who thirst for honours, and know the terms on which they are dispensed. But although it be just to call forward the many, as candidates for general fame, such obstacles should be thrown in the way of poetical, that none, but those who had a well-grounded confidence in their powers, should ever start from their more useful studies in pursuit of it. Mediocrity should be ashamed to shew her face, and should on no occasion be tempted to enlist in this idle service. We submit the contents of this volume, which are as follow:

The Conquest of Quebec—1768—Middleton Howard, Wadham College.

The Love of our Country—1771.—Christopher Butson, New College.

Beneficial Effects of Inoculation—1772—William Lipscomb, Corpus Christi.

The Aboriginal Britons—1791—George Richards, B.A. Oriel College.

Palestine—1803—Reginald Heber, Brazen-Nose College.

A Recommendation of the Study of the Remains of Ancient Grecian and Roman Architecture, Sculpture and Painting—1806—John Wilson, Magdalen College.

The conquest of Quebec, like the conquest of most places, must have been achieved by brave men, a race on whom so much has at all times been said and sung, that Mr. Howard of course had the words and tune by heart, only that he has transposed the latter to suit his own voice. On a subject so trite as a hero slain in battle, much cannot be expected, and much certainly is not performed. We are regaled with the old common-places, the '*wreath of conquest*,' '*glorious heroes*,' and that execrable expression to '*cull each*

opening bloom.' There are many striking matters of fact, such as, that '*ages to come*' shall hear the story; and that when conquered,

'The victor's mercy Gallia's sons implore,  
And trust the fickle chance of war no more.'

by which we are made acquainted with a most important piece of information; no less than that the victors had absolutely conquered the vanquished. Again we find some delicate touches of nature, where the conquered are described as dejected and the conquerors as elated, all which is highly natural. A British youth is introduced at the close, musing at the monument with 'eyes sparkling' and heart panting for fame. At the very moment when we ardently expected the birth of some colossal idea, which had been preluded by so many throes, we are put off with the following abortion:

'*Be mine like him to conquer, and to die.*'

The chief merit of this performance consists in the truth of the narration. Mr. Howard's muse scorns to tell a lie; there is an air of veracity in all that she says, and her account appears to be a faithful version of the Gazette, forming upon the whole a striking contrast to the flourishes and declamation so culpable in the modern French bulletins. This poem might be a valuable present to the Prince of Benevento, and would probably help to correct the pruriency of his style and colouring.

Mr. Butson's '*Love of our Country*,' is concise, and, for a juvenile composition, creditable. The prominent inaccuracy is the wandering so far from the subject. The following lines, although possessing no great originality, display some command of language, and propriety of diction.

'Poor is his triumph, and disgrac'd his name,  
Who draws the sword for empire, wealth, or fame:  
For him though wealth be blown on ev'ry wind,  
Though Fame announce him mightiest of mankind,  
Though twice ten nations crouch beneath the blade,  
Virtue disowns him, and his glories fade:  
For him no pray'rs are pour'd, no pæans sung,  
No blessings chaunted from a nation's tongue:  
Blood marks the path to his untimely bier;  
The curse of widows, and the orphan's tear,  
Cry to high Heav'n for vengeance on his crimes:  
The pious Muse, who, to succeeding times,  
Unknowing flattery, and unknown to kings,  
Fair Virtue only and her votaries sings,  
Shall shew the *Monster* in his hideous form,  
And mark him as an earthquake, or a storm.'

'The myrtle-braided sword of liberty,' is an allusion misplaced.

Mr. Lipscomb, in struggling with a subject always bordering on disgust, has produced some good lines. The small pox is personified, and here assumes a general name, '*The Pest*.' His progress from the East to Europe, and his triumphs over female loveliness, are happily described in the following lines.

'As when his empire sultry Cancer gains  
The scorching whirlwinds scour along the plains,  
The stately tamarisk and graceful pine  
Shrink from the blast, and all their charms resign,  
The bright anana's gaudy bloom is fled,  
The sick'ning orange bows her languid head;  
So spread destruction at the Tyrant's nod,  
And beauty's blossom wither'd where he trod:  
The God of Love in silent anguish broke  
His blunted arrows and his useless yoke;  
Aside for grief he flung his loosen'd bow,  
And trembling fled before th' impetuous foe.

'Cloy'd with the luscious banquets of the East,  
In Europe's climes he sought a nobler feast;  
Here as he rested on the sea-girt shore,  
To plan fresh conquests and new coasts explore,  
From ocean's waves he saw Britannia rise;  
Her beauteous lustre struck his ravish'd eyes:  
Pleas'd with a smile he view'd those heav'nly spoils,  
The last, best guerdon of his savage toils.—  
He came—and rapine mark'd the Monster's way,  
Sad was the scene, for beauty was his prey.'

But the subject was gross, and it was only in retreating from it, that the author could find any pause from objects indelicate and loathsome. Smollet's chapter on stinks is not so disgusting as the following passage, which is the more offensive from being dirty finery:

With anxious fear the fainting mother press'd  
The smiling infant to her venom'd breast;  
The smiling babe, unconscious of his fate,  
Imbib'd with greedy joy the baneful treat:  
Oft as the swain beneath the citron shade  
Pour'd his soft passion to the list'ning maid,  
Infection's poison hung on ev'ry breath,  
And each persuasive sigh was charg'd with death.'

The verses on Lady Mary Wortley Montagu, and the metamorphosis of Inoculation into a nymph, are in the finest style of grave humour: those who wish to see this sub-



ject treated better than it deserves, will be highly gratified by a copy of modern Greek verses preserved in the *Menagiana*, in which every hint at indelicacy is avoided.

To this succeeds the 'State of the aboriginal Britons,' a subject incomparably better adapted to the wild reveries of youthful fancy, than any that precedes or follows it. It is fortunate for our hypothesis on the sovereignty of subjects in summoning genius into notice, and abashing mediocrity, that the author, Mr. Richards, has thrown all his competitors in this publication into the shade. With the exception of the plural of *howl*, ('And shakes the lonely forest with his *howls*,') instead of *howlings*, '*innocuous* thunder,' and '*ensanguin'd* plain,' there is little in this poem to blame, and much to commend. The following description of untamed lands and savage nature, evince a mind susceptible of feeling those inspirations from scenery, which form one of the most prominent features of poetry in its dawn upon a youthful mind.

' Rudely o'erspread with shadowy forests lay  
Wide trackless wastes, that never saw the day :  
Rich fruitful plains, now waving deep with corn,  
Frown'd rough and shaggy with the tangled thorn :  
Through joyless heaths, and valleys dark with woods,  
Majestic rivers roll'd their useless floods :  
Full oft the hunter check'd his ardent chace,  
Dreading the latent bog and green morass :  
While, like a blasting mildew, wide were spread  
Blue thickening mists in stagnant marshes bred.  
O'er scenes thus wild adventurous Cæsar stray'd,  
And joyless view'd the conquests he had made.'

' His portrait of the antient Briton is gloomy and terrific ; and the fearful impression made by the uncouth attire, and dissonant yells of the barbarians, on their Roman invaders, is in the same strain.

' Pale, panic-struck, and fix'd as in a trance,  
The Romans stood, and dropp'd the useless lance,  
And fear'd, their venturous banners were unfurl'd  
Beyond the confines of the mortal world ;  
And more than men, horrific in their might,  
Dar'd them from Albion's cliffs to fatal fight.'

As the world will be more pleased with Mr. Lipscomb's poetry, than with our remarks on it, we insert the following animated address to the antient woods and fastnesses of Britain, to which Liberty fled from her ravishers.

GRIT. REV. Vol. 11: May, 1807.

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' Ye woods, whose cold and lengthen'd tracts of shade  
 Rose on the day when sun and stars were made;  
 Waves of Lodore, that from the mountain's brow  
 Tumble your flood, and shake the vale below;  
 Majestic Skiddaw, round whose trackless steep  
 Mid the bright sunshine darksome tempests sweep:  
 To you the patriot fled; his native land  
 He spurn'd, when proffer'd by a conqueror's hand;  
 In you to roam at large; to lay his head  
 On the bleak rock, unclad, unhous'd, unfed:  
 Hid in the aguish fen whole days to rest,  
 The numbing waters gather'd round his breast;  
 To see despondence cloud each rising morn,  
 And dark despair hang o'er the years unborn:  
 Yet here, e'en here, he greatly dar'd to lie,  
 And drain the luscious dregs of liberty;  
 Outcast of nature, fainting, wasted, wan,  
 To breathe an air his own, and live a man.'

The exordium to Mr. Heber's Palestine, is simple and elegant; but the poem afterwards becomes a sort of common-place book for the insertion of all that the author might have picked up in desultory reading on the subject. In the verses is a succession of hints, which direct the eye to the bottom of the page, or to some distant reference, for their full meaning. We have heard this poem much commended. For our own parts, 'we could fall asleep standing,' while reading it. It is destitute of action and passion; and savours in general too much of the academy, for our palates. In p. 94. Mr. H. adopts from Mason that foolish epithet of a '*bickering*' faulchion. The trap laid for applause in the following line, is mean and puerile:

' And wield in *freedom's* cause, the *freeman's* generous blade.'

The French, it seems, pant after they are dead:

' The *slain*, yet warm, by social footsteps trod,  
 O'er the red moat supplied a *panting* road.'

The first passage that occurred to us, after the exordium, of free, unencumbered, and connected poetry is the following:

' Yet midst her towery fanes, in ruin laid,  
 The pilgrim saint his murmuring vespers paid;  
 'Twas his to climb the tufted rocks, and rove  
 The chequer'd twilight of the olive grove;  
 'Twas his to bend beneath the sacred gloom,  
 And wear with many a kiss Messiah's tomb:  
 While forms celestial fill'd his tranced eye,  
 The day-light dreams of pensive piety,

O'er his still breast a tearful fervour stole,  
 And softer sorrows charm'd the mourner's soul.  
 Oh, lives there one, who mocks his artless zeal?  
 Too proud to worship, and too wise to feel?  
 Be his the soul with wintry reason blest,  
 The dull, lethargic sovereign of the breast!  
 Be his the life that creeps in dead repose,  
 No joy that sparkles, and no tear that flows!

Mr. Wilson is a zealous and judicious admirer of Grecian and Roman architecture, &c. He takes the office of Cicerone upon himself, and goes through with it in a manner so highly creditable, that we have only to regret that the gallery under his jurisdiction was not more crowded with figures. As it is, we are unhappily admitted within the walls long enough to become interested, and when our interest is awakened, we have to lament that it is not gratified.\*

In closing this volume, we cannot but suggest a wish that these still, tame, and unimpassioned subjects, which at the most can but produce poetical essays, were exchanged for others more likely to excite enterprize. Some event in history (provided it be not a warlike exploit) might be given as an outline, to be enlarged, and worked into the form of a tale. The delineation of character, the vicissitudes of fortune, the surprizes of new and uncommon accidents, with all the hopes and fears, which they excite, would inspire sufficiently of themselves an ardent mind, and supersede the necessity of calling in the M<sup>use</sup>, who in many instances refuses obstinately to answer the summons.

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ART. X.—*Letters between the Rev. James Granger, M.A. Rector of Shiplake, and many of the most eminent Literary Men of his Time: composing a copious History and Illustration of his Biographical History of England: with Miscellanies, and Notes of Tours in France, Holland, and Spain, by the same Gentleman. Edited by J. P. Malcolm, Author of Londinium Redivivum, from the Originals in the Possession of Mr. M. Richardson. 8vo. 10s. 6d. Longman. 1805.*

THE letters of celebrated men are sometimes sought after with great avidity, because they are conceived to unfold and illustrate the secret and peculiar modes of thinking by which the writers were distinguished. This expectation, however, can never be gratified by any compositions which were in-

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\* It should be observed that this composition was restricted to fifty lines.

tended to be one day exhibited to the public eye ; they cannot be viewed in any other light than as the formal and studied productions of an author, without giving us, except in common with his *works*, a single glance of the man. In most of the epistles of Pope, for instance, we easily discover that they were written to be read by more than the persons to whom they were addressed. Here then it is vain to look for what is an object of real curiosity and interest—the individual and domestic history of a writer, unbending to an affectionate friend, and speaking from the simplicity of a heart, undisguised and at ease. And indeed so rarely is this object attained, that there is no species of curiosity more liable to disappointment than that to which we have now adverted.

They who are alive to this feeling, will, after reading the title-page, which we have copied at full length, after the vaunting sound of ‘most eminent literary men,’ probably think that they are about to sit down to a banquet of great choice and variety, and will regale themselves in the anticipation of every delight which the taste can afford. But we who have gone

Ab ovo  
Usque ad mala,

are obliged to declare that we relished neither the viands nor the cookery.

The motives for this undertaking are to be found only in that book-making mania, in that *cacoethes imprimendi*, by which the world is now so grievously infested ; a disease which brought forth those volumes of inanity, ‘Richardson’s Letters,’ and which would tempt some men to ransack and plunder the closets of the living and the dead. We do not say that there is any thing in the present letters injurious to the memory of Mr. Granger, but we think his family, from whom we are informed they were ‘procured *by purchase*,’ would have done well to peruse and re-peruse the sage advice of a noble correspondent. Referring to the communication made to him of Mr. G.’s death, he says (p. 375) ‘I have answered the letter with a word of advice about his MSS., that they may not fall into the hands of booksellers.’ Mr. G. had obtained a reputation which will not be augmented by what is here offered to the public ; and we must say, that except as far as ‘the Biographical History’ might be corrected or illustrated by the papers left behind him, there could be no good reason for publication. He was certainly a sensible, diligent collector, but he was not of that cast and character as a writer which was likely to make his private history or literary correspondence matters of very interesting

consideration. He moved in a narrow round, which left little room for incident, and he wrote in a style which could never obtain, nor indeed did it solicit, attention.

Horace Walpole's advice was however 'wasted on the desert air,' and we have toiled through this dull and tedious collection almost without any thing to reward our labour and pains, except perhaps some letters by bishop Burnett. 'I flatter myself they have never been printed; and I am certain they cannot be otherwise than acceptable, as the productions of a man highly distinguished in "his own times." So says our editor (page 220.); and the application of the three last words is so extremely ingenious, that we cannot avoid imparting it to our readers for their entertainment and approbation.

We shall now quote, from p. 12; a specimen of the letters contained in this volume.

'SIR,

Bulstrode, Oct. 5, 1770.

'I was in hopes, when I returned from Cornwall, that it would have been in my power to have waited on you; but I have been so constantly engaged, that it has prevented me having that pleasure; therefore, must take this method to beg the favour of you to accept of the inclosed note, which I was in hopes to have been the bearer of myself.

'I hope you have enjoyed your health. I should be very glad to see you here if you should come this way.

I am, &c.

M. C. PORTLAND.'

This, we poor critics feelingly acknowledge, might be a very welcome billet to Mr. Granger; but is it not worse than impertinence to offer it for public amusement?

'O quantum est in rebus inane!'

After a short time we come to the letters of the redoubtable 'Mr. Thomas Davies, who writes,' the editor tells us, (page 22.) 'in a lively and interesting manner.' But, if we mistake not, his immortality must repose on another pillow:

'Davies!—on my life,

That Davies hath a very pretty wife.'

Churchill's Rosciad.'

We are furnished with one solitary letter (p. 114) by Dr. Johnson; and we cannot withhold our thanks to the editor for telling us how much it is like the doctor himself, and for informing us *totidem verbis* how any other person would have written to the same purport. 'Risum teneatis, amici?'

We shall refer our readers for further information to the Hollands, the Ilchesters, the Goslings, the Fenns, and the



other *viri clarissimi*, (so we translate 'the most eminent literary men' of the title-page,) wishing that they may find these persons more delectable companions than we have done. Had any thing relative to Mr. Granger's work occurred worthy of notice, we should not have failed to detail it. We have now to announce Mr. Malcolm *in propria personâ*, who acquaints us (p. 76) that 'he has seen pretty much of the world.' Is the vulgar story there introduced, without stopping to inquire in what way it relates to Mr. Granger, a proof of the justice of his self-applause? Is the valuable information (p. 289) that C.C.C.C. stands for Christ Church College Cambridge, another proof of it? Which of the two illustrious universities of this island had the honour to illuminate Mr. Malcolm, we forbear to ask,

Utrum harum mavis accipe.

For the sake however of the *country gentlemen* in spirit as well as in letter, we shall hint that Corpus Christi College Cambridge, or what is commonly called Bene't college, is the seminary in question.

We conclude with an epigram on Garrick and Barry acting the part of Lear the same season in London (see p. 210). Our *reading* however, is not precisely the same with that in the volume before us:

'The town have found out different ways  
To praise the different Lears;  
To Barry they give loud huzzas,  
To Garrick only tears.'

The following, on the subject above mentioned, and we believe by the same hand, is not inserted; but we need not apologize for its appearance here. We shall *be glad* if it induce our readers to add a plaudit to the farewell which it is high time for us to pronounce upon this necessarily dull and tedious article.

A king—'aye every inch a king'—  
Such Barry doth appear;  
But Garrick's quite a different thing,  
He's every inch king Lear.

ART. XI.—*Socrates, a Dramatic Poem, written on the Model of the Greek Tragedy; by Andrew Becket. 8vo. pp. 70. Wilkie. 1806.*

THE fitness of the death of Socrates for theatrical representation, has been the subject of dispute with the greatest critics. It was once recommended to Thomson, who concurred in judgment with Lord Littleton, and declined it. The most judicious poets have never attempted it: those who have ventured on the difficult task, have so far failed, that their endeavours have sunk into oblivion. Though Addison recommended it to others, he shrunk from it himself, and the same may be observed of Diderot. We are decidedly of opinion that it never can be adapted to the stage; the calm suffering of the philosopher is one uniform action, which can only be made interesting by the discussions between himself and his friends, upon the nature of his hopes and fears concerning the most awful point which can agitate the human mind. Thus the book of Job is a beautiful poem, which may be called dramatic; but it is conducted by the conversation and not by the agency of the persons, and, though it may be perused with interest, it would tire and disgust in stage representation. On the stage the eye must be gratified as well as the ear; and the eye requires rapidity, or at least frequent change of incident: now the death of Socrates, like the suffering of Job, is chiefly interesting from the calm and dignified patience of the philosopher, which may delight and instruct in the closet, but on the stage, if protracted beyond the length of a natural incident, could not be endured.

Mr. Becket entitles his performance a dramatic poem, and therefore we suppose that it is intended only for the perusal of retirement, and that, though it assumes the form of a drama, it was not written for stage effect. Upon this plan every indulgence may be given for barrenness of incident, but we expect precision of language, justness and beauty of sentiment, and harmony of verse in a greater degree. In these particulars we cannot say that we have been disappointed, because the author's preface does not lead us to look for such a gratification. He gives us warning 'that the versification will sometimes appear harsh and inharmonious, if measured by the standard of the modern dealer in jingle, or by that of him, who in writing what perhaps he calls *poetry*, is accustomed to count his fingers.' He then proceeds, in defence of what he has practised, to quote an eulogy of the chevalier Ramsay in his *Discours sur la Poesie*, on the irregular construction of Milton's verse. Perhaps Mr. B. not only rejects the use of

fingers in judging of poetry, but scorns the aid of *ears* also, (for which we avow ourselves most pertinacious advocates); or he would have known, that Milton's verse, like Handel's music, may to the untutored ear convey only confused sounds, but that it does in reality combine all the involutions of harmony, which exhibit the deepest profundity of knowledge, and the nicest delicacy of skill. Our author protests against the ordeal of the *fingers*; let us try him by a jury of *ears*: we will not trust our own; the late easterly winds have given us a cold, and we are rather deaf:—call a Chorus into court, and let any twelve of our readers, (if we have so many), be impanelled.—Call the Chorus.—

## CHORUS.

Heaven in its great justice sends  
To impious men innumerable torments,—  
Torments not to the body confin'd,  
But more severe of the mind.  
The furies whirl their torches on high,  
For arrangement prepared—  
With all their snakes upreared  
On swift wing they fly  
To punish foul crimes—  
Impiety chiefest—  
This no pardon can find  
Here or hereafter:  
Not even a remission is there of sufferings  
For those who Heaven's majesty contemn,  
But the Diræ advance,  
Intemperate Greece!

Enough! enough! we do not hesitate a moment in pronouncing the Chorus guilty; guilty of worshipping the new Apollo, deified by the lyrical ballad-mongers; not the god, Musarum Præses, by the music of whose harp the walls of Troy were raised,

Ilion aspicias firmataque turribus altis  
Mœnia, Apollinæ structa canore lyræ;

but a god, like Dagon, with his *hands* and *feet* lopped off, and thrown down in the dirt.

With regard to the sentiments in this dramatic poem, which form another count in the indictment, the jury will not think it necessary to examine witnesses. We think it proper to notice that our author throws himself on the mercy of the court, and disclaims having had any *accomplices*. He declares—

‘ Whatever its merits or demerits may be, I must answer for them all. I have avoided looking into either Plato, or Xenophon, lest peradventure I should *adopt*, when it was wholly my desire to *invent*.’

Thus he defies the charge of larceny, but avows himself guilty of *coining*, and that too, very base metal. It remains for us to announce the sentence of the court:—we cannot adopt a fairer method, nor a more merciful one, than that of permitting a man to choose his own punishment: therefore, as A. B. has written a dramatic poem, and avows in his preface that ‘ if it be a despicable performance, it ought to be sent where all such performances ought to go, *in vicum vendentem thus et odores*,’ and as the said A. B. never intended it for Covent Garden Theatre, we therefore are willing to comply with his request, and do recommend it to be sent to Covent Garden Market, where, and where only, this germ of his genius (it is impossible to avoid the pun) may eventually blossom and *bear fruit*.

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ART. XII.—*Methodical Distribution of the Mineral Kingdom, into Classes, Orders, Genera, Species, and Varieties.*  
By Edward Daniel Clarke, L.L. D. late Fellow of Jesus College, Cambridge. folio. 11. 1s. Cadell and Davies. 1806.

MINERALOGY and chemistry are certainly entitled to be regarded as very fortunate sciences, and we need no longer wonder at their rapid progress towards perfection. Not only are certain classes of men professionally obliged to study their principles, and become familiar with the phenomena which they display; not only are physicians, apothecaries, miners, and an host of artists, compelled to witness, if not to assist their unceasing improvements; but, by a magic art which has not often been equalled, the very corner stones of the law have been attracted from mental to material investigations, and have abandoned Coke upon Lyttleton for granites and basalts. Already have divines, neglectful of the pulpit, spent their days amid the thunder of imaginary volcanoes. Knights no longer scour the country in quest of distressed damsels and injured innocence, but of stones from the moon, and proofs of a central fire. Even the gallant soldier has employed the intervals between his labours in tracing antediluvian vestiges, and guessing at the tales of other times. One mineralogist runs through the country biting another, and spreading the infection of a new disease, which is to be arranged in the

next edition of Cullen's Nosology amongst the incurable disorders.

The object of the author of this superficies of a book, is to propose some improvement in the arrangement of those substances which occur in the mineral kingdom. We do not mean to say any thing against the profundity of Dr. Clarke. A mineralogist who visited only the surface of the globe, would be an indifferent guide to lead the stranger to its internal treasures. It is in a mathematical sense only, that we characterise this work as a superficies, which is defined to be length and breadth, without thickness. A more enormous folio has seldom met our sight, and after exhausting his laughter at the side view, the reader may renew his mirth by an inspection of the back: if the one exceeds the breadth of a Dutch burgomaster in a dropsy, the other equals in slender height Don Quixote upon his Rosinante.

But this error, if it is one, is not in *essentialibus*. Form is a very good thing, but it is nothing without merit: and it is our principal object here to inquire into the intensity of this latter quality. The later authors have agreed generally in classing the subjects of mineralogical investigation under four heads, stones, salts, inflammables, and metallic substances. This division has been found very convenient in practice, and rests besides on good grounds in a chemical point of view. There is something natural in such an arrangement. It is easy to distinguish these four classes from each other, by mere inspection, and the common sense of mankind has been long struck by their differences. In the first class, the simple earths, either pure, or with little additions, form the minerals embraced by it: in the second, we have all bodies found in nature, which are very soluble in water: in the third, we recognise the obvious and distinctive quality of inflammability; and in the last class, that remarkable set of bodies, the metals, afford the most prominent features. Nothing can be more clear than such an arrangement. It is true that it does not adhere slavishly to the principle of deriving the classification entirely and systematically from the chemical elements of bodies. It does not however entirely neglect the aid of chemistry, and rests its more minute divisions solely upon the component parts of minerals.

But as chemistry is advancing with rapid strides, and has afforded extraordinary assistance to mineralogy, it has been thought by some, that an arrangement which might follow the order of the elements more punctiliously, would be equally distinct, and otherwise more advantageous. It is with this view that Dr Clarke has offered his system to the consideration of mineralogists. In it he totally disregards



the external appearances of minerals, or at least leaves them for the distinction of the genera alone. One thing we must commend in this arrangement, which is, that the author has adhered to the names of the divisions originally proposed, or at least sanctioned by Linnæus, and from which there was never any good reason for deviating. His classes, orders, genera, species, and varieties, follow each other, as in the works of the illustrious Swede. For what purpose succeeding German, English, and French writers have spread utter confusion into the use of these terms, is best known to themselves. But surely in matters of this sort, it is much better uniformly to follow the tract of a great master in natural science, than to wander from it for the mere love of singularity.

Dr. Clarke, in a dedication to the students of the university of Cambridge, explains his object to have been to offer an easy and simple method of arranging the substances of the mineral kingdom: and having established divisions, which relate to their chemical analysis and external character, to preserve integrity in the arrangement. We are a little at a loss to conceive what the author means by this integrity, unless it be, that every thing shall be included under his heads, which however has been equally done by the former plan. As to the hope which is expressed immediately after, we wish there were any reason to believe in its fulfilment, that the student referring, to the various phenomena which constitute the solid body of the planet we inhabit, may be guided to their chemical analysis with the facility of a dictionary, and may class them according to the names of the individual substances, and characteristic properties of those elementary principles which predominate in their combination. We fear that this can refer only to the classification of names. It is indeed possible that the name being given, the qualities may be discovered with facility enough in any work of arrangement, whether alphabetical or philosophical. But the student may find the knowledge of the name not of easy acquirement. Nor will an acquaintance with the chemical properties of a mineral, infallibly lead to that of its external properties. The predominating earth does not always communicate its characteristic appearances to minerals. Great anomalies every where exist, and we must be content to be scientific as far as we can, and trust to our senses for the rest.

It is wonderful after all how nearly the arrangement approaches to that of Kirwan, and other mineralogists. There are four classes, which are distinguished by the predominance of an earth, a metal, a combustible, and an

alkali. The only shade of distinction is in the last class. We have no longer a class of salts, but merely one of alkaline salts. The improvement does not appear to have been indispensibly necessary, to be very great, or to be peculiarly happy. There is however no considerable objection to it, though it is nearly as reasonable to class sulphate of magnesia, sulphate of potash and alumina, sulphates of iron, zinc and copper, nitrates of lime and magnesia, and some muriates together, as to place them among the earths and metals, to which in character and habits they have no great resemblance. But this is the mischief of being too systematic. Dr. Clarke could not admit acids into his classes, because they are not simple. He is not so scrupulous however about alkalies, though there is the utmost reason to believe them also compound. He must surely before now be aware of the fallacy of Mr. Peele's experiments, and that muriatic and boracic acids have as good a claim upon the ground of simplicity to form a class in mineralogy, as either of the fixed alkalies.

The first class is divided into two orders, with and without an acid. It has been hitherto generally preferred to take the earthy base as the ground of distinction, and consequently to form nine orders. Dr. Clarke however detaches all compositions of earths with acids, and is then obliged with regard to the rest to have recourse to the old method of distinguishing minerals by the predominating earth. It is in fact impossible to do otherwise, and the detachment of a few genera answers no very good end. All the stones containing lime, except a very few, are arranged under this first order. We do not observe any provision for compounds of earths with acids, such as occur in the baryto calcite. The second order contains all other earthy stones of which the greater number is found under the genus *silex*. Upon the whole we discover here a great resemblance to the method of Bergman, which however, it does not equal either in ingenuity or distinctness.

The second class is characterised by the predominance of a metal. The orders are taken from the relative ductility, a distinction in itself only in degree, and which affords no help in the arrangement of the ores. It has been always found a much easier task to form a methodical distribution of minerals containing metals, than of those containing earths chiefly. The distinguishing marks are more obvious and clear, and accordingly Dr. Clarke has not varied much from the track of his predecessors. The varieties enumerated however are greatly too few, and if Dr. Clarke should find it expedient to embody his arrangement

into a complete system of mineralogy, he would find it necessary to make many additions. These indeed might be easily inserted, and would harmonize sufficiently with his general plan.

The third class, which consists of combustibles, is also divided into two orders, the simple and the compound. As there are very few substances to arrange in this class, there is the less matter about the nature of the arrangement, or whether there be any at all. We do not see that this new method however is in any respect better than the more obvious one of taking the orders from the carbon and sulphur, which are the characterising substances, and we see a certain disadvantage, or at least a deformity, in separating the coaly and bituminous products of nature from the other carbonaceous bodies. Nor can we discover any propriety in arranging under the order simple, compounds of carbon with oxygen and iron.

The alkalies afford their name to their last class, which contains only five substances. It is unnecessary to make any remark on a systematic enunciation of such a number of bodies. It is true by a little attention a few more might have been added, the whole however still amounting only to an insignificant genus.

Upon the whole we do not altogether approve of an arrangement of minerals, which pays so little regard in the first instance to external appearances. The assistance derived from the observation of the form, hardness, fracture, lustre, and crystallization of bodies, has always been very considerable, and of late the advantage of attending to these circumstances has been placed in a more conspicuous light than ever. At the same time we are willing to admit that this methodical distribution has been formed with considerable judgment. It is possible that it might be more useful and appear in a still more favourable point of view, if it were expanded and illustrated in a system. We see it now at a disadvantage. It is a skeleton, of which it requires a strong imagination to conceive distinctly the merits of each particular part. When it shall be clothed with muscles and skin, we shall be better able to judge of its utility. At the same time it is obvious that such a process would suggest to its author better than all the criticism in the world, its defective parts, which he might be enabled to connect or strengthen as he proceeded. We are at present in considerable want of such a performance. The work of Mr. Kirwan is, we believe, out of print or nearly so. It is at any rate by the rapid progress of mineralogy already an old book. It is defective in all its parts. Numerous new bodies have been discovered: yet more numerous old ones have been subjected

anew to analysis, and have left the laboratory of the chemist with new names, new properties, and component parts unknown before. This process yet advances with unexampled rapidity, and the advantage to society and to mankind in general, will no doubt appear one day with a most distinguished clearness. It would therefore be highly desirable, that from some quarter the world should receive the present of a work which should embrace all the later observations, and supersede the necessity of consulting in detail the original sources of information, which all cannot have access to, nor can every one afford leisure to peruse.

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**ART. XIII.**—*Professional Observations on the Architecture of the principal ancient and modern Buildings in France and Italy, with Remarks on the Painting and Sculpture, and a concise local Description of those Countries. Written from Sketches and Memorandums, made during a Visit in the Years 1802 and 1803. By George Tappen.* pp. 318. 8vo. 10s. 6d. Taylor. 1806.

MR. TAPPEN here presents his readers with the observations of an English architect, made on a tour from Calais through Montreuil and Amiens to Paris, and thence to Lyons, Nismes, Marseilles, Leghorn, Pisa, Florence, Sienna, Viterbo, Rome, and its environs, Naples, Herculaneum, Pompeii, Vesuvius; thence again to Florence, Bologna, Ferrara, Venice, Vicenza; Verona, Milan, and Turin, whence he returned to Lyons, and through France, by the route already mentioned. These are all the places of distinction in France and Italy, which our author has visited, and of the principal buildings of which he has given brief professional descriptions, as well as of all the remaining works of sculpture and painting. In such a subject as architecture, there is no field for sentiment or moral reflection, and the author has wisely omitted both. Yet he has produced a volume so interesting, that few persons of taste, who are at all acquainted with the fine arts, will lay it down before they have finished the perusal. Good taste and good sense seem to have dictated his observations, as will be evident from the following extract: speaking of the modern French painters, and of their great opportunities for study in the gallery of the Louvre, where they have free access, he judiciously observes:

‘ Considering these extraordinary means of improvement, it is but natural to suppose, that the progress in the art of painting

must be rapid in Paris : yet were I called upon to give a fair and impartial opinion on the works of the existing artists in France, I should, without wishing to degrade the one or magnify the other, declare them to be, in my own judgment, many years behind the academy of this kingdom, in almost every branch of this arduous profession. Again, in travelling through Italy, experience soon teaches, that no examples, however excellent, will lead the student to perfection, unless they be accompanied with real genius. Thus we see the Italian painters of the present day the merest daubers in the world, with the most perfect specimens of the first masters continually before their eyes : and yet, in times past, the schools of Italy have produced the ablest painters, sculptors, and architects ; of which we need no other proof than those renowned works they have left behind them—the everlasting monuments of their fame !

The cause of this decline is self-evident ; it is the necessary consequence of *imitation*. Whenever a people have attained that degree of perfection which their descendants or successors are continually called upon to *imitate*, from that moment commences the decline and fall of all excellence, whether in the arts or sciences. Such is the natural progress of human ingenuity ; the vanity of great acquirements soon overcomes the rapacity for obtaining them, and instead of the merit of original genius, the greatest praise is that of being the most servile copiers of the genius of their precursors. In the present case, however, it is a just retribution, and the plunder of Italy will probably effect the ruin of the arts in France.

Our author's descriptions of the public buildings in Paris and its environs are brief, but very accurate and intelligible. To those indeed who have never visited that capital, and who have read numerous and pompous descriptions of its grandeur and magnificence, we may recommend the perusal of these observations, as the best adapted to give a just idea of the real merit of French architecture, which is here criticized with the greatest candour and impartiality. The pageantry of the palace of St. Cloud is also well described, and the luxury of Buonaparte's 'golden chamber, which is so richly gilt as to produce the effect of sunshine,' and Madame B.'s 'state-bed,' are in a style of eastern magnificence, and equal the voluptuous extravagance of Cleopatra. The 'posts of this bed are of solid (*Query?*) silver, and the bases of gold.' Mr. T. has however omitted or forgotten Malmaison, the residence of Buonaparte before he got himself declared consul for life. This rural retreat, about 8 miles from Paris, is built somewhat in the English cottage style, and the grounds are laid out in an indifferent imitation of the



same manner; but the young trees have never flourished as might have been expected, although Madame B.'s botanic garden there is extremely rich in rare plants from America and the West Indies, where she herself acquired a taste for botany. Speaking of the journey from Fontainebleau to Lyons the following observations occur:

'On this road the inns are destitute of all comfort and accommodation, and the provisions of the worst description. Now you begin to feel the real inconveniences of travelling through France at a great distance from the capital; should you however be lucky enough to have two or three French women in the diligence, their constant vivacity and cheerfulness, and the attention they pay to Englishmen in particular, will enable you to bear these evils with much less discontent than you would otherwise feel: and what I know must be repugnant to the delicacy of English females is, that the French ladies who are in your company make no sort of ceremony at sleeping in the same room: indeed they often solicit it for the purpose of protection, whenever necessity compels them to put up at wretched and solitary inns, and which they have reason to suspect are frequented by persons of an improper character. This is nothing more than one of the ancient customs of the country, for in other respects I found them strictly adherent to every principle of moral rectitude and decorum.'

Had the author visited the more southern provinces, he would not have complained of the bad accommodations at the inns of Burgundy. At Roanne indeed, where this observation was made, there is one tolerable inn, in which it was not unusual in the year 1802 to see 40 or 50 persons sit down to supper in the evening. With respect to the 'particular attention which French women pay to Englishmen,' the French make the same remark of Englishwomen, and do not fail to draw an inference from it. In fact, this attention in both cases is nothing but the effect of that natural curiosity which stimulates all people to see and converse with foreigners.

Mr. T. embarked at Marseilles for Leghorn, and narrowly escaped shipwreck, which every man of taste deserves that sets out to travel for information, and yet shuts himself up in a ship, when he might traverse the Alps, where even an architect must be delighted and instructed. On the corrupt taste of our rivals we meet with the following remarks:

'Their gardens are disposed according to the French fashion, in geometrical figures, ornamented with spacious gravel walks, fountains, temples, statues, vases, &c. In France, they have not the least conception that a piece of water rolling through their pleasure-grounds in a natural meandering course can be an object of beauty: with them it will not do unless constrained and fashioned by art

into the shape of a square, circle, octagon, or other defined form : and to complete the whole, the water must be vomited out of the mouth of some sea-fish, wild beast or monster ; and this is what they emphatically term *bièn joli*. Their shrubbery and trees are disposed in no better way : they are generally planted in straight lines, with mathematical precision ; and you will often see a formal row of orange-trees, set in tubs, reach from one end of the garden to the other, without the least variation. Now for the pleasure of the contrast, and to expose the *false* taste prevailing through France in this respect, I will quote Milton's beautiful description of the garden of Eden.\*

We have to regret that the author did not visit Montpellier, the boasted canal of Languedoc, and the *salle de spectacles* at Bourdeaux, but more particularly the cathedral church of the latter place, as well as that at Poitiers, both of which were built by the English, and unquestionably present the first specimens of Gothic architecture in France. Their superiority indeed is sufficiently evinced by the great labour the French antiquaries have taken to prove that these two great architectural ornaments of their country were not the work of our countrymen.

On comparing these 'professional observations' with our own notes, we have found them in general very accurate ; and although we differ from the author in many particulars of taste, and in none more than in his approbation of some of our own buildings, particularly Whitehall, yet we have no hesitation in declaring that his work conveys more just ideas of the real state of the arts in France and Italy, than any other modern publication which we have seen.

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ART. XIV.—*An Essay on the Effects of Carbonate of Iron upon Cancer ; with an Inquiry into the Nature of that Disease.*  
By Richard Carmichael, Member of the Royal College of Surgeons in Ireland, and Surgeon of St. George's Hospital and Dispensary. 8vo. 4s. Murray. 1806.

WE have often had reason to complain of the want of originality in medical publications. The complaint is not applicable to the essay before us ; here we find novelty in abundance, a specific for cancer, and a new theory of the disease.\* The mental process which led Mr. Carmichael to

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\* The practice is very simple. It consists in applying carbonate of iron (the common *rubigo ferri* of the shops) to the surface of the sore, and in giving the same preparation internally. The application, we are told, has cured some cases of cancerous ulceration in a very few days!

the wonderful discovery here announced, was very short. He was first convinced that cancer is a real animal; now iron, he says, is very effectual in destroying worms, and it may therefore prove as destructive to other animals; *ergo*, it must be a specific against cancer. But as we do not believe, *imprimis*, that cancer is an animal, nor, secondly, do we know that iron destroys worms, or any other animals whatever, we must be allowed to withhold our assent to our author's theory, and to suspend our judgment upon the propriety of his practice.

But to the proof. The essay is introduced by the relation of five cases. Of these we shall say shortly that the first was a case of *herpes exedens*; the second was probably of the same nature, since the ulcer cicatrized with a great loss of substance; the third could not be cancer, since in six years the disease had remained nearly stationary, whereas cancer is uniformly progressive; on the fourth and fifth we shall not pronounce; they were ulcers of the scrotum and legs, but we do not find that the glands of the groin were affected, and we must therefore entertain our doubts concerning their nature.

An additional set of cases is given in an appendix. The first of these seems a genuine cancer of the breast; but it is singularly unhappy for Mr. C.'s credit, that the ulceration which was healed was not formed by the natural progress of the disease, but had been made by the application of an arsenical plaister. The second was also a genuine case of uterine cancer; but we cannot find that any real benefit was obtained. The third is more satisfactory, but still far from decisive. There are still two or three more, but as they are unfinished we shall not dwell on them; and we must say of them all in general that the evidence they afford is very unsatisfactory, and that the obvious want of discrimination in the writer greatly diminishes the weight we should otherwise attach to his testimony.

We proceed now to his theory. The speculations of Dr. Adams seem to have given birth to Mr. Carmichael's reverie. The doctor conceived cancer to be formed by a species of hydatid. Unfortunately, nobody has been able to discover them; and we thought that this conceit had perished at its birth. But it seems that it has engendered a still stranger whim in the brain of our author. It is not, it seems, the *yellowish green fat*, (as Dr. Adams supposed) which is the animal that produces cancer; this appearance is no more than the effect of hepatised ammonia or decaying animal matter: but the substance resembling cartilage, the *ligamentous bands*, is the substance which is the true animal, which has its pro-

per vitality, and which must be strangled, starved, or poisoned, if we hope to cure our patient. So confident is Mr. C. of the truth of his theory, that he gravely tells us that though there has appeared to be no danger from inoculating with the fluid of a cancerous sore, as Mr. North has proved, 'he would not answer for the consequences, if instead of the fluid, he had ingrafted the same limb with a slip of the cartilaginous substance of carcinoma.' We wish that Mr. Carmichael had condescended to enter a little into the anatomy of his newly discovered animal, and to have informed us where to look for the heart, the lungs or the brain. Oh! but its structure is too simple to admit of these complicated organs. Granted; but at least it should possess a stomach, which we fear we may search for in vain in this uniform inorganic ligamentous substance. We therefore advise Mr. C. to change his hypothesis, and transfer his new parasite from the animal to the vegetable kingdom. With the *seed* he is already familiar; he acknowledges it has *roots*, as every empiric and old woman has done before him; a little imagination will supply the other parts. He can have no difficulty in determining its *genus*, for his brethren have uniformly acknowledged the similitude between the fungus and a *cauliflower*.

Away with such fooleries! they would only excite a smile on a less serious subject. But it pains us to see the unhappy victims of the most cruel malady so trifled with. Mr. Carmichael we understand to be a young man, and though we esteem the present a very superficial performance, we do not therefore think meanly of its author. But let him learn to reverence the public. Let him be persuaded that solid improvements in his art are not the result of crude and vague analogies, but are to be expected only from extensive views, patient trials, and scientific combinations.

ART. XV.—*Select Passages of the Writings of St. Chrysostom, St. Gregory of Nazianzen, and St. Basil. Translated from the Greek, by Hugh Stuart Boyd. Longman. 12mo. 2s. 6d. 1806.*

THE works of the fathers are to be found in most libraries, venerated and neglected; and so forbidding are the bulky volumes in which their writings are contained, that young clergymen will rather consent to levy contributions on contemporary authors at the risque of detection, than search for matter in these exploded books. The appellation of fathers conveys with it to delicate minds so much of the frost of age, that

it acts almost like a torpedo, and repels all curiosity, all inquiry into the lives and works of these extraordinary men. Little is expected in their volumes, but the enforcing of a cruel and unrelenting discipline, exhortations to fasting and to solitude, and every other mortification, at which our feeling shudders, and from which our reason revolts.

That this was the ordeal which these holy men had themselves undergone, cannot be denied; but so far from steeling their hearts against mankind, it seems rather to have awakened in them sentiments of compassion and fellow-feeling. Though for the most-part poor themselves, their endeavours were ever exerted in relieving the poverty of others; though housed, clad, fed and attended in a manner that hardly satisfied the cravings common to humanity, they built and endowed hospitals and asylums for those who partook but half of their own sufferings.

The sameness and want of interest ascribed to the lives of literary men are by no means applicable to these eloquent moralists. The lives of the three great contemporaries, St. John, St. Gregory of Nazianzen, and Basil the great, are extremely chequered by their early predilections, which induced them to disregard the splendour of birth, to descend from affluence and ease to poverty and hardships, by the important actions even of their boyhood, by the wild rambles of their youth into places unfrequented or inhabited by barbarians, by their visits to monks and anchorites on the mountains, and even by their solitude, which was enthusiastically devoted to the contemplation of the most important truths. Their elevation to places of the highest dignity, and offering the greatest advantages to men less scrupulous, the part which they bore in the eventful history of those worst of times, their endurance of indignities and disgrace, and their moderation in power, all tend to exempt their histories from the dullness and tediousness laid to the charge of memoirs of literary men.

The times in which they flourished present to us characters offering every gradation to every extreme of vice and of virtues; of blind adherence to the antient idolatry, and enthusiastic devotion to the religion adopted by these holy fathers. The statues of Jupiter and Minerva had only partially descended from their pedestals; fauns and dryads, the light and sportive people who tenanted the beloved haunts of antiquity, had not long relinquished their groves and caverns to religious dreamers, and mournful hermits. Every circumstance of this period forcibly arrests the hand of a digester of sacred annals, or of general history.

It was probably owing to the peculiar character and bustle of the age in which they lived, to the monsters of deformity



and corruption, and the saints of purity and innocence to which it gave birth; to their own vicissitudes from indigence to power, and from grandeur to disgrace, that these reverend men studied, felt, and spoke, with a feeling, energy and enthusiasm more than rivalling the masters of antient oratory. Indeed we know not in what respect they are surpassed. If to reform the rich, to inspire patriotism, and protect the laws, was the aim of Demosthenes and Cicero; and if to attain those objects, they had devoted their great powers to the acquirement of forcible and figurative language, the same must be granted of the fathers. Add to this, the great inspiring cause, which gave a glow of colouring and rapture of expression to their eloquence, which the tame discussion of cases in jurisprudence, or the application of public money, could never excite. We do not wish to echo the praises bestowed by Photius, Libanius, Theodoret, Erasmus, Monfaucon and others, who have expressed nearly the same admiration at their compositions, although we can by no means refuse such honourable testimony; but our opinion excited by them has been confirmed by our own researches.

For these reasons it is to be regretted that Mr. Boyd has neglected to preface his little volume of extracts with some notices of the authors, of 'the evil days on which they had fallen,' and of the share which they took in public affairs.

He has subjoined however in his appendix the description of a most interesting scene which passed between St. John and his mother, extracted from his treatise on the priesthood—A friend of the saint (who from the richness of his eloquence was styled χρυσόστομος, the golden mouth) had persuaded him at a tender age to bid farewell to the repose of his home, the fondness of his mother, and the pleasures of the world, for a life of solitude and devotion. His friend we believe to have been Basil. These enthusiasts had fixed on the deserts of Antioch as a retirement most favourable to a monastic life. Arethusa, the mother of Chrysostom, who had been left a widow at an early age, and who considers the departure of this son as a second widowhood, leads him to her chamber, and having seated him on the bed where first he beheld the light, endeavours to dissuade him from his purpose. To those who have a feeling for soft and impassioned eloquence we recommend this beautiful strain of maternal tenderness, which has been preserved, and perhaps adorned by the piety of a son. The original will be found in the sixth volume of the edition of Sir Henry Saville, p. 2. Περὶ Ἱερωνύμου.

Our limits confine us to but one specimen of our author's powers in translation, and for this purpose we select the discourse pronounced by St. Chrysostom on the fall of the

eunuch Eutropius. This wretched minister of Arcadius, the epitome of all that is abandoned in mind and foul in body, had waged an incessant war against the church, and the sanctuaries which it afforded. His vices called down the vengeance of the soldiery, and by a strange fatality, he sought and found a sanctuary in the very walls which he had endeavoured to subvert, and at the hands of the very man whom he had traduced. The people still thirsted for his blood; but St. Chrysostom ascending the pulpit of St. Sophia, defended him from their fury by a stream of extemporaneous eloquence, which, as Lycidas observes, no other man in any age possessed.

To this speech, and Mr. Boyd's version of it, we confine our remarks. Vid. Ed. Eton, tom. 2, p. 67.

ἀει μὲν—is wrongly translated 'in every season of our lives.'—It means simply at every period, not of our lives, but of the world; in every age, *μαλιστα δὲ νυν*, but more especially in the present age of luxury and profligacy, &c.

πῦρ δὲ γεφύραι καὶ παραπετάσματα; is omitted. This, we fear, was from the dubious signification of παραπετάσμα. The context would require something like the following meaning: 'Where are the crowns, and canopies of state?' ἀθροὺν should have been joined to κατεβале; and the whole passage might thus be rendered more vehement. 'A tempestuous blast hath swept in an instant the rich foliage to the ground, hath exposed to us the naked tree, and the very trunk quivering from its root.' The impetuous style of Chrysostom is here ill exchanged for more sober expression, by declining the full force of ἀθροὺν and σαλευόμενον.

δυναστείας θεραπεύται, translated too generally, and in relation to Eutropius himself, incorrectly, 'worshippers of the imperial purple.' It is besides not so strong an expression as 'the worshippers, sycophants, or idolizers of grandeur.'

ἀληθεῖα τοῖς πολλοῖς εἶναι δοκεῖ—ill translated 'are sanctioned in the commerce with the world.' It only means, 'are by the many accredited for truth.'

πανταχὲ περιτρίχει—unseasonably dilated to 'traverses the mountains, vallies, woods, panting to rescue thee from the snare.'

ἐπεμβαίνων τῷ κειμένῳ—why 'prostrate foe?' The simple participle is closer to the Greek, and more solemn in the English; to trample on the prostrate, or on the fallen.'

Eloquence seizes no subject to herself with such avidity as the opportunity of painting the sudden fall of individuals or of states, from grandeur to abasement. But of all the memorials that she has bequeathed to us of her former power, this of St. Chrysostom on the descent of Eutropius from the highest pinnacle of ambition to the most abject state of mis-

ry, is by far the most varied, animated and commanding. Of the eunuch in his glory, he says, ἡ πασαν τὴν οἰκουμένην περιελάβε τῷ πλεῶνι; ἡ πρὸς αὐτῆς τῶν ἀξιωμάτων ἀνέβη τὰς κορυφὰς; ἔχει πανταύτως ἔτρεμον, καὶ ἐδεδοικεῖσαν; how dreadfully depicted is the shifting of the scene! ἀλλ' ἰδὲ γέγονε καὶ δεσμωτῶν ἀθλιώτερος, καὶ οἰκείων ἐλεεινότερος, καὶ τῶν λιμνητοκούνων πτωχῶν ἐνδεέστερος, καθ' ἑκάστην ἡμέραν ἕφι βλέποντι ἡκουόμενα, καὶ βαράθρον, καὶ θύμης, καὶ τὴν ἐπὶ θάνατον ἀπαγωγὴν, &c. &c.

We subjoin Mr. Boyd's translation.

'Did he not surpass the universe in wealth? Did he not ascend the meridian of dignities? Did not all men tremble and bend before him? Lo! he is become more necessitous than the slave, more miserable than the captive, more indigent than the beggar, wasted with excess of hunger: each day doth he behold swords waving, gulphs yawning, the lictors, and the passage to the grave.'

Beautiful as this version undoubtedly is, we are displeased with the unnecessary departure from the original in the rendering κορυφὰς by a word so common as 'meridian,' more especially as it is again required in the same page; and by the greater violence done to the sentence in reducing the plurals οἰκείων, δεσμωτῶν, πτωχῶν, to singulars; ἰδὲ is turned very stiffly in 'lo,' and the omission of such a trifle as ἀλλὰ does detriment to the passage.

διανοιαν ὑμετέραν μαλαξαί, is ill rendered 'to soften your heart's rough surface.' It means 'to soften your minds,' or 'to still the commotion, or soften the resentment of your minds.'

ἐπισπασθαι εἰς ἑλπον—should be, 'to incline you, or draw you forcibly to pity.'

πορφυρὴν ὥσιν φαιδρὸν ἀπολαμπέσαν. 'That meretricious countenance brightened with the tints of youth,'—not 'of youth,' but 'of paint.'

There are besides some few omissions. But the reader is not to imagine that because the reviewer has been thus attentive to trifling blemishes, he is unable to make extracts from the translations worthy of the originals.

The following address to the shuddering and despairing Eutropius will, 'with all its imperfections on its head,' prove Mr. Boyd to be most eminently 'sermones utriusque linguæ Doctus.'

'Did I not continually say to you, that wealth is a fugitive slave, but my words were not endured? Did I not perpetually remind you, that it is a servant void of gratitude, but you were not willing to be convinced? Lo! experience hath proved to thee, that it is not only a fugitive slave, not only an ungrateful servant, but likewise a destroyer of man. It is this which hath undone thee, which hath abused thee in the dust. Did I not frequently observe, that the wound inflicted by a friend is more worthy of regard than the kisses of an enemy? If thou hadst endured the wounds my hand inflicted,

perchance their kisses had not engendered this death to thee. For my wounds are the ministers of health, but their kisses are the harbingers of disease. . . . Where now are thy slaves, and cup bearers? Where are they who walked insolently through the Forum, obtruding upon all, their encomiums on thee? They have taken the alarm; they have renounced their friendship; they have made thy downfall the foundation of their security. Far different our practice. In the full climax of thy enormities we braved thy fury, and now that thou art fallen, we cover thee with our mantle, and tender thee our service. The church unrelentingly besieged hath spread wide her arms, and pressed thee to her bosom, whilst the theatres, those idols of thy soul, which so oft have drawn down thy vengeance upon us, have betrayed thee, have abandoned thee. And yet how often did I exclaim, impotent is thy rage against the church: thou seekest to overturn her from her lofty eminence, and thy incautious steps will be hurried down the precipice: but all was disregarded! The hippodromes having consumed thy riches, sharpen their swords against thee, whilst the church, poor suffering victim of thy wrath, traverses the mountains, vallies, woods, panting to rescue thee from the snare.'

The first sentences in the exordium of St. Gregory's address to Basil might have been omitted, for notwithstanding all the encomiums lavished on them in the Pursuits of Literature, they are a miserable cento of old expressions, badly connected and replete with ecclesiastical jargon. The peroration of St. Gregory's funeral sermon on his father, pronounced before the great Basil, contains passages of the most impressive grandeur. After having consoled his mother by exposing the nullity of human enjoyments, he asks what we suffer by the change from life to death? The passage contains in it nothing but what may have been said before and after this orator; but it has perhaps never been put so well as in the form of words used by St. Gregory. We shall therefore be excused for inserting the original, more especially as it will form another instance of that command of language which enables Mr. Boyd to cope with difficulties.

ΤΙ ΤΟΙΟΥΤΟΝ ΔΕΙΝΟΝ ΠΕΠΟΝΘΑΜΕΝ, Εἰ ΠΡΟΣ ΤΗΝ ἈΛΗΘΙΝΗΝ ΖΩΗΝ ἔΘΕΝΔΕ ΜΕΤΑΒΕΒΗΚΑΜΕΝ, εἰ ΣΤΡΟΦΩΝ ΚΑΙ ΕἰΛΙΓΓΩΝ, καὶ ΚΟΡΩΝ, καὶ ΤΗΣ ἈΥΣΧΡΑΣ ΦΟΒΟΛΟΓΙΑΣ ἈΠΗΛΛΑΓΜΕΝΟΙ, ΜΕΛΑ ΤΩΝ ΕἶΩΤΩΝ ΚΑΙ ἘΡΕΥΝΤΩΝ ἘΣΣΟΜΕΘΑ ΦΩΤΑ ΜΙΚΡΑ, ΦΩΣ ΤΟ ΜΕΓΑΛΟΝ ΠΕΡΙΧΟΡΕΥΣΙΝΕΣ.

'What loss, what calamity have we sustained, if we are translated to a real existence? It liberated from the changes, and the giddiness, and the satieties, and the base extortions of the world, we dwell with permanent, imperishable beings, and shine like lesser luminaries, incircling in choral dance, The One Grand Light!'

Our author has unfortunately, from a diffidence which we

should think misplaced, translated the poem of St. Gregory on his own life, and the elegy on St. Basil, into blank verse, which might have been done by any person possessed of ten fingers. As the laws of the antient elegy demanded a pause at every second verse, the metre used by our author is peculiarly inappropriate. The only merit of measured prose, next to the faculty of composing it, is (what we consider as a great defect) the prolongation of the pauses; the author however has avoided all imputation of aiming at this merit, by closing nearly every line with a stop. He has besides fallen in with a false quantity of the Saint in the word *Cæsarea*, 'quod versu dicere non est.'

Καίσαρων μεγ' ἱρισμα. κ. λ. λ.

'Well might men hail thee great *Cæsarea's* pride.'

We know of no authority for this usage.

It is curious to trace parallel imagery in authors who had never been acquainted. The chorus of Henry V. contains a passage which we were surprised to see anticipated by St. Chrysostom.

'A kingdom for a stage, princes to act,  
And monarchs to behold the swelling scene.

In the Saint's exordium to the first homily on St. John, and the importance of his mission, the same ideas are thus splendidly arrayed.

ἐστὶ δὲ αὐτῷ προσκηνίον ὁ ἕρως ἅπας, θεατρὸν δὲ ἡ οἰκημένη, θεάταυδὲ καὶ ἀκροαταὶ πάντες ἄγγελοι, καὶ ἀνθρώπων ὅσοι περ ἄγγελοι τυγχάνουσιν ὄντες, ἢ καὶ γενεσθαι ἐπιθυμεῖσι.

The masterly hand of Mr. Boyd might here have been well employed.

We cannot take leave of our author without expressing the pleasure that we feel in seeing the son commence his career in literature, with auspices that bid fair to raise him to a level with the father, who, it is well known, from his mode of reasoning and writing, has been among the reputed Juniuses. Future exertions will be expected from the same pen, and the strictures here made will, it is hoped, tend rather to kindle than to damp the ardour of the translator. The reviewer knows his animadversions on a corrigible author to be safer than the applause of friends; and he may say in the words of Mr. Boyd's admired original, τα γὰρ ἔμα τραυμάτα ὑγιεῖσθαι ἐργάζεται. In the hope that his remarks will be thus received, he closes this 'volumen perexiguum, sed infinitæ dulcedinis.'



**ART. XVI.—***Review of the Affairs of India, from the Year 1798, to the Year 1806 ; comprehending a summary Account of the principal Transactions, during that eventful Period.* 8vo. 3s. Cadell. 1807.

THIS Review of the Affairs of India appears to have been composed principally for the purpose of vindicating the character and conduct of Marquis Wellesley from the aspersions of his enemies. The writer first gives an account of the general state of India when the marquis assumed the government. French influence is said at this time to have been very prevalent, and French emissaries very numerous at the different courts. Tippoo had many French officers in his capital, and was negotiating with France the means of our destruction. Mons. Raymond was at the head of 14,000 disciplined troops in the territory of the Nizam ; Mons. Perron with a still larger force possessed the important fortress of Agra, the capital of Delhi, the person of the Great Mogul, and the rich territory between the rivers Jumma and Ganges, where he had constructed the almost impregnable fortress of Allygur. The Mahrattas were eager to join in any expedition which might gratify their predatory disposition and their rooted hostility to the English. The state of India on the assumption of the government by Marquis Wellesley appears to have been replete with difficulty and danger ; but the conduct of the marquis was well fitted to the circumstances of the case and to the nature of the enemy with whom he had to contend. His measures were full of energy and promptitude. Instead of suffering the enemy to mature their schemes, or waiting in a sort of irresolute inebecility for the attack, he prevented it by the vigour and celerity of his own offensive operations. His troops were in the field, and ready to reap the fruits of victory before his enemies thought that their insidious designs were disclosed, or their plans of aggression known. This is high praise ; and to this Marquis Wellesley appears to have a just claim. We do not enter into the details of his administration ; nor do we assert that there may not have been many particulars in his comprehensive scheme of Indian policy to which considerable blame may be due : but we firmly believe, when we reflect on the subtlety, the machinations, the concert and the strength of our eastern enemies at the particular juncture in which he was appointed to the arduous station of governor general, that it is to his wisdom in the cabinet and his decision in the field to which we may ascribe the present security of our mighty empire in that part of the world. Whatever politicians may descant on the folly of extending our dominion in

the East, we believe that affairs in that quarter are reduced to this alternative, that we must either be absolute sovereigns of the whole peninsula of India, or be soon compelled to abandon every part. Not only our extended commercial connections in every province render the former expedient, but it is necessary in order to prevent foreign interposition, and particularly to impede the machinations of the French in any of the native courts. Buonaparte well knows that, if England can be conquered, it must be in the east; and that the city of London is to be assailed most effectually in the province of Bengal. From the efforts which the French made during the last short interval of peace, to introduce a great number of troops into their settlement at Pondicherry, to dispatch their emissaries to excite revolt, and to discipline the troops of those princes whom they could persuade to become our foes, we may learn to guard against all such attempts for the future by a paramount sway over the whole empire of the Mogul. And we think it highly advantageous for the provinces of Indostan to be subject to the humane and well moderated sovereignty of the English, rather than to the injustice and oppression of the native potentates. The dominion of the English will tend to increase the civilization, improve the agriculture, and vivify the industry of the people; diffuse a sense of virtue and justice among them; and finally bless those regions of Asia which are obscured by idolatry and superstition, with the unspotted light of the Gospel of Christ.

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ART. XVII.—*Mandeville Castle; or the Two Elinors. In two Volumes. 7s. Booth. 1807.*

THERE is no species of writing which seduces so many well-meaning persons from their ordinary occupations as novel-writing. All other branches restrict the author to some subject, and impose on him the disagreeable necessity of knowing something on that subject. The novelist alone assumes the privilege of bending things, events, and personages, to his own arbitrary liking; and hence so many persons, aided and abetted by a decent knowledge of spelling, and store of tender words, embark in this service. Amidst the dull and opiate effusions of this kind, we hail any one which, by the charm of incident and of language, resuscitates our appetites, jaded and grown languid by a satiety of sweetmeats. These little volumes offer to us a change of diet that is indeed most grateful.

It is to us matter of surprise, that the name should be withdrawn from a work, which would reflect on it so much honour. It would probably not be hazarding too much, if we concluded, from internal evidence, that the author of the *Two Elinors* and the author of *Nothing New* are one and the same. The same delicacy, the same nice observance in the costume of times and characters, and, it must be added, the same blemishes belong to both. The principal fault is, that in many places the language is overcharged, and the thought oppressed and smothered by ornament. The most forcible vehicles for passionate or descriptive imagery are sentences composed simply of substantives and verbs. Every epithet that does not aid the sense, obscures or debases it, and tends to vulgarize the style. e. g. p. 86. Vol. i. 'Soon through the *stately* hall resounded the *sprightly* harp, and the *light-heeled* dancers trac'd their *mazy* rounds in many a *festive* group.' Independently of this exuberance of ornament, we object to the inverted form of the sentence. The introduction of French words, and the emphasis pointed out to the reader by means of italics, are liable to censure. These trifles in common novels would not have excited a remark; but as they now stand, they appear like blots in the centre of a fine picture.

Where all is pleasing, it is difficult to extract the most pleasing. But in calling the attention of our readers to a sort of episode, entitled the Legend of Alan de Fitzherbert and the Fair Isabel, we direct them to a tale of such interest, leading to a moral so inartificial and useful, that we envy not those, who, having begun reading, can rise from it before they have reached the conclusion, or those who have reached the conclusion unmoved by the adventures, and unimproved by the catastrophe. The feudal times, the castles, monasteries, and the men of other days have afforded to many a wide field for gloomy description. The feeling produced by looking back from an age of humour and levity to one of an opposite character, seems peculiar to this country and the Germans. Our light and mercurial neighbours are in no respect our enemies more than in their repugnance to every thing of this character. The legend to which we allude is admirably calculated to inspire that sacred awe which we feel in treading over places ennobled by the events of old.

The hero Alan de Fitzherbert, after a series of perfidy and villainy, is led by an event, which we will not anticipate, to turn penitent. He builds and endows a monastery. Here after a seclusion of 30 years we are again introduced to him. But how changed from the perfidious, the elegant, the proud Fitzherbert!

'The pale and emaciated form that now glides through the vaulted aisle, and whose silver beard waves in the passing gale, could scarcely, by his most intimate friend, be recognised for the once graceful and animated Fitzherbert: the fire of his eye is quenched by tears of anguish, whose deep furrows are seen upon his faded cheeks—his form bends beneath the pressure of years and sorrow—his steps falter, and he seems the ghost of what he was. But, reader, suspend thy pity! the sad object before thee stands less in need of thy compassion than when, exulting in the plenitude of health and beauty, he stepped proudly over the ground which now seems to yawn beneath his tottering footsteps: the years that have brought weakness to his frame, have strengthened the virtues of his heart.'

Every second page would afford a picture equally true and faithful to nature with the preceding; but limits are prescribed to works of this nature, beyond which we must not trespass.

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## MONTHLY CATALOGUE.

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### RELIGION.

ART. 18.—*Jewish Prophecy, the sole Criterion to distinguish between genuine and spurious Christian Scripture, or an humble Attempt to remove the grand and hitherto insurmountable Obstacles to the Conversion of Jews and Deists to the Christian Faith, affectionately submitted to their serious Consideration: a Discourse preached before the Rev. Dr. William Gretton, Archdeacon of Essex, at his Visitation at Danbury. By Francis Stone, M. A. F. S. A. 8vo. 1s. 6d. Johnson. 1806.*

IN the present discourse, Mr. Stone has evinced a freedom of research, and a boldness of inference, which the ministers of the establishment have seldom manifested in any of their publications. Hence we were not surprised to hear that this discourse has been the subject of much ecclesiastical animadversion; and that it has exposed the author to no small share of obloquy and invective. But we, who are advocates for free inquiry, and who think that such freedom of inquiry is essential to the existence of every protestant communion, are so far from being willing to swell this torrent of abuse, or to pass sentence of condemnation on Mr. Stone for the liberty of discussion which he has exercised, that we think him deserving of no small share of praise for the truly

christian frankness and intrepidity with which he announced those opinions which his reason and his conscience tell him to be most agreeable to the scriptures, and most favourable to the reception of christianity among Jews and Infidels. Mr. Stone contends that Jesus was the son of Joseph and of Mary ; and that, consequently, the account of the miraculous conception, is a spurious addition to the gospel. As we have not at present leisure to enter at any length into the discussion, we will not say how far we think that Mr. Stone has established his hypothesis ;—but we will add a remark which seems not a little favourable to the idea, that the Messiah was, according to the opinions of the Jews, to be produced like other men, by the common mode of generation.

Long previous to the christian era, when the hope of the Messiah's advent was very prevalent among the Jews, the Jewish women, who fondly cherished the hope of giving birth to so great a personage, esteemed celibacy and barrenness the greatest disgrace and the heaviest calamity which they could endure. Would this have been the case, if it had been supposed that the Messiah was to be born of a virgin, or by a miraculous conception? Mr. Stone has not made use of this argument ; but we propose it to the consideration of the learned. We are convinced that the christian religion can never be injured by the utmost latitude of discussion ; and, the more it is discussed, the more will its purity and truth appear.

ART. 19.—*An Alarm to the Reformed Church of Christ, established in these Kingdoms.* 8vo. 6d. Hatchard. 1807.

“ SPES MEA CHRISTUS.” ‘ AN ALARM, &c.

‘ My Reverend Brethren ;

‘ My Brethren.’

IF the nausea of the reader be not sufficiently excited by this preamble, we recommend him to peruse the pamphlet, which we will assure him, if his nervous sensibilities be not as much indurated with prejudice, bigotry and intolerance as those of the author himself, will operate as powerfully, as any emetic in the pharmacopeia of London or Edinburgh. Nay we will not assert that the disgusting compound, if it pass the *primæ viæ*, will not have also a cathartic effect ; but, at any rate, the printed pages may be very properly used for a certain purpose where cathartics are employed.

ART. 20.—*Considerations on the Alliance between Christianity and Commerce, applied to the present State of this Country.* 8vo. 2s. Cadell. 1806.

THE great object of christianity was the production of happiness, both temporal and eternal ; and the principal means which it designed to employ for this end was the diffusion of genuine unso-



phisticated benevolence amongst individuals and nations. In this spirit of benevolence, for ever glowing in the breast, and operative in the life, the essence of the christian doctrine consists. Now commerce certainly favours the diffusion and the exercise of this principle; and so far it must be consonant to the genius and precepts of the gospel. For, though commerce be considered only as an exchange of commodities, yet this exchange facilitates and promotes the intercourse, and favours the growth and expansion of those social sympathies which were intended to connect the great family of mankind. Commerce makes the superfluities of some countries supply the wants of others, and stimulates the industry of all. It harmonizes with the spirit of the gospel, in promoting peace on earth, and good will among men. Christianity indeed will lend its sanction to no commercial pursuits, which are repugnant to the principles of justice and humanity; and those nations, which desire a durable prosperity, and rightly understand their own real interest, will never authorize any traffic which is founded in cruelty and injustice. As it is commerce, which more than any thing else, diffuses wealth, and multiplies the means of subsistence, it affords a greater degree of leisure for moral and intellectual culture than can be enjoyed by those whose attention is almost wholly engrossed by the pains of hunger, or the dread of want. In this respect commerce is in unison with the best interests of christianity; for a highly rational religion, like the christian, will flourish most where intellectual faculty is most improved, and civilization most prevails. Even the highest refinements of civilization, which cherish and mature all the tender assiduities and captivating delicacies of the most sensitive benevolence, are favoured by the genius of the gospel. Commerce, it may be said, is injurious because it engenders luxury. But if by luxury be meant excess of sensual gratification, christianity, which so powerfully enjoins temperance and self-denial, must be regarded as the best medium of counteracting those evils which commerce may produce. In short, commerce and christianity will be found mutually to co-operate in promoting the good of man; and our own country is a proof that, in that nation which is most commercial, the christian virtues will most abound. It is a false notion that christianity forbids the acquisition of wealth; that acquisition is virtually enjoined, when the practice of benevolence is enforced. For it would be absurd to require those to be liberal, who have nothing to bestow, or who are told not to labour to acquire. It is the selfish, and not the commercial spirit, which christianity forbids. We agree with the writer of this sensible pamphlet in thinking that, instead of sending out missionaries to convert savages, we ought first to instruct them in the rudiments of civilization. The improvement of their circumstances, and the culture of their social propensities and affections, will best prepare the soil of their hearts for the reception of the gospel.

**ART. 21.**—*A new, clear and concise Vindication of the Holy Scriptures; in an affectionate Address to the Deists, &c. &c.* By George Nicholson, Hull, Yorkshire, Rivingtons. pp. 79. 8vo. 1s. 1807.

MR. NICHOLSON's intentions appear to be good; and this is the only thing we can say in his favour as an author.

**ART. 22.**—*Letters to the Editors of the Christian Observer, in Reply to their Observations on a Pamphlet entitled, A few plain Answers to the Question, Why do you receive the Testimony of Baron Swedenborg?* By the Rev. J. Clowes, M.A. Rector of St. John's Church, Manchester, and late Fellow of Trinity College, Cambridge. 8vo. pp. 146. Evans. 1807.

WE have read the article before us with that candor and freedom from prejudice recommended by the writer, but as to ourselves, the consequences which he predicts have certainly not followed. The opinion we gave of a former production (see C.R. for Nov. 1806. p. 326), (that which occasioned the observations of the editors of the Christian Observer and the present reply to those observations), will nearly serve for the present publication, for we shall not undertake to arbitrate between Mr. Clowes and his reviewers. The pretensions of Baron Swedenborg to an extraordinary mission, and to the character of a seer, are not rendered less equivocal by any thing to be found in these 'Letters.' Had the Eleusinian mysteries been as impenetrable as those which we have now endeavoured to unveil, it would have been quite unnecessary to exclaim to the uninitiated,

Procul o! procul este profani,

—————totoque abstinete luco. Æn. 6. 258.

## NOVEL.

**ART. 23.**—*Forresti, or the Italian Cousins, by the Author of Vallambrosa.* 3 Vols. 12mo. 13s. 6d. Lane. 1806.

WHEN we had sat down to read Forresti, we were urged more by duty than by inclination to pursue the task, for the opening is dry and unpromising. As we proceeded it improved upon us, and when we had arrived at the conclusion, we pronounced it a not unpleasant novel. The language is generally neat, sometimes elegant, yet sometimes also marked by an affectation which extends frequently to the sentiments. The path of eccentricity should be as narrow as that of nature is broad. The second volume, which contains the history of the hero while in Africa, is rather interesting, and there is in the work one thing to which we must give our decided approbation. It is that we could not determine until the moment of the *denouement*, to which of the rivals for his regard the favourite Forresti is ultimately destined. This is a virtue which modern novels very seldom possess.

We have perused the postscript to the last volume, which contains a complaint on the severity of our remarks on a preceding novel from the pen of the present author. (See C.R. March, 1805, vol. iv. p. 329.) The former part of it 'begets a temperance' that might perhaps be intended to 'give a smoothness' to the latter.

With respect to the novel alluded to we see no reason whatever, had we an opportunity, why we should recur to that work, much less why we should alter our opinion of its merits. Our objections were not vague or indefinite; they were specifically and minutely stated, and a general remark has not removed, nor indeed could it be expected to remove them.

We must be allowed to manifest some surprize at the concern which the writer expresses, that our critique has served to increase the publicity of his labours. We can reconcile this 'concern' with no principle which is generally conceived to actuate the feelings of authors, nor in any way with a declaration afterwards made, the sincerity of which however we do not question—that 'a careful perusal of his work does not convince him that it contains any passages dangerous to virtue.' We thought Vallambrosa a pernicious novel, and nothing in this postscript forbids us still to think so; at the same time we rejoice that the volumes before us have a much better tendency, without stopping to inquire whether our censure has or has not contributed to so desirable an alteration. Had Vallambrosa been as unexceptionable as Forresti, it would not have received, because it would not have deserved, our reprehension.

One word of Ganganelli's letter to the Abbe Lami.

'If a work is not worth the trouble of reading, it is better not to announce it at all than to rail at the writer.' It is our lot, we confess it with a sigh, to peruse bad and good publications; and it is our duty to stigmatize what is injurious, as well as to applaud what is favourable to virtue; and yet, in our vocabulary at least, we cannot be said 'to rail at the writers.'

Our author goes off with a quotation. We will furnish another, persuaded that it contains a rule, the violation of which cannot but be prejudicial to morals and to letters.

'With mean complacence ne'er betray your trust,  
Nor be so civil as to prove unjust.  
Fear not the anger of the wise to raise,  
They best can bear reproof who merit praise.'

POPE.

ART. 24.—*Tales from Shakspeare, designed for the Use of young Persons; by Charles Lamb. Embellished with Copper-plates. In two Volumes. 12mo. 8s. Hodgkins. 1807.*

THE author, who has reduced the plots of Shakspeare into the form of tales, will pardon the scantiness of our remarks devoted to  
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that work, and impute it rather to the title of the book itself, which he professes to be designed for the use of children, than to any want of respect in us towards a book so essentially valuable. We have compared it with many of the numerous systems which have been devised for rivetting attention at an early age, and insinuating knowledge subtilly and pleasantly into minds, by nature averse from it. The result of the comparison is not so much that it rises high in the list, as that it claims the very first place, and stands unique, and without rival or competitor, unless perhaps we except Robinson Crusoe, with which it has one excellence in common, viz. that although adapted to instruct and interest the very young, it offers amusement to all ages.

In these times of empiricism and system-building, the world has been too credulous to the professions of old women of both sexes, who hold the reins of government over the education of children. We have grown so very good of late, that none but devotional books or moral tales, as they are called are entrusted into the hands of our children. The former teach all the cant, without any of the mild spirit of religion; the latter, all the cold austerity, without any of the amiable urbanity of virtue. They both in general represent some one little being, who has committed an error in the wildness of youth, some unlucky child, as an object for the eternal abhorrence and persecution of what are called the upright and pious. Their morality and religion tend alike to give a child of good disposition a distaste for both; or, if he be a convert, to render him an unforgiving hypocrite. We will not scruple to say, that these little volumes are more calculated to conquer the distaste in children for learning, than any, excepting the excellent work of De Foe above mentioned which have yet appeared; that in suppressing the bad passions 'envy, hatred, and malice,' and in humanizing and correcting the heart, they will effect more than all the cant that ever was canted by Mrs. Trimmer and Co. in all their most canting and lethargic moments.

Two very material points are secured by this narrator of Shakspeare's plots. We will give them in his own words:

'The following tales are meant to be submitted to the young reader as an introduction to the study of Shakspeare, for which purpose his words are used whenever it seemed possible to bring them in; and in whatever has been added to give them the regular form of a connected story, diligent care has been taken to select such words as might least interrupt the effect of the beautiful English tongue in which he wrote, therefore words introduced into our language since his time, have been as far as possible avoided.'

Hence the child would not only be instructed in language, but in the usage of terms the most simple, vigorous, and expressive. His mind, stored with the images and words of our greatest poets, would turn with disgust from the sordid trash with which the minds of children are usually contaminated,

Again :

'What these tales have been to you in childhood, that, and much more it is my wish that the true plays of Shakspeare may prove to you in older years—enrichers of the fancy, strengtheners of virtue, a withdrawing from all selfish and mercenary thoughts, a lesson of all sweet and honourable thoughts and actions, to teach you courtesy, benignity, generosity, and humanity; for of examples teaching these virtues his pages are full.'

When these advantages that accrue to the heart, morals, and manners, are united to the soundness of head and beauty of language, which they equally promote, we confess ourselves at a loss to find any character more perfect than that which has been formed in such a school. We heartily subscribe our opinion to that of the author, and feel confident that all those beneficial effects which he has proposed to himself, will be answered wherever his book shall be adopted.

ART. 25.—*Anti-Delphine. A Novel founded on Facts. By Mrs. Byron, 2 vols. 12mo. 8s. Mawman. 1806.*

THE sagacity of our first James in smelling the gunpowder, and in discovering the plot of Guy Fawkes and his associates, is a well-known part of our history, and is to this day celebrated by the explosion of crackers and squibs. Buonaparte fancied that he scented pestilence and ten thousand plagues under the covers of Madame de Stael's novel, *Delphine*, and he forbid the sale of it under the severest penalties. The barrels of gunpowder were actually discovered, and the lantern of Guy Fawkes, like the torch of truth, blazed conviction on the most doubting minds: but the horrors, which were supposed to lurk in the pages of Madame de S. we believe were merely imaginary, the phantasies of a disturbed brain. We have not heard of any diseases occasioned by it either in the moral or in the political world, and therefore Mrs. Byron's novel, though it is composed skilfully and of good materials, is as useless, with respect to her original aim, as a prophylactic where there is no infection. Her two volumes are respectable in themselves, and may answer the end which she proposes, and which is to show the unfortunate that there are others on whom the hand of affliction presses, perhaps, yet more heavily than on themselves; to show them that no one is tried beyond his strength; that the heart which is ready to break under sufferings may yet be armed with a degree of fortitude, proportionate to their weight; that conscious rectitude ensures its own reward; and that even the most wretched have yet the consolatory hope of arriving, when the tedious voyage of this life shall be over, at that haven where the wicked cease from troubling, and the weary are at rest.



## POETRY.

ART. 26.—*The Speculum: a Poem in Two Dialogues ; addressed to the Author of the Pursuits of Literature.* By W.A.B. 8vo. 2s. 6d. Tegg. 1806.

THE lines in this poem, which is a paltry attempt to imitate the Pursuits of Literature, are about one-twentieth part of the book, which by the vilest artifices of book-making is spun out to sixty-eight pages of letter-press. A great many leaves, and very little fruit, and that little very unpalatable ! The writer threatens the world with a second part : if he should be so hardy, we recommend to him the last words of his own last page as a motto, words, which are more fatally applicable, than he may be aware. ‘ He carried them with him to that necessary place, and then sent them down as a sacrifice to Cloacina.’ It is astonishing that this author, who professes to brandish the pen of satire, could inscribe the word FINIS under the name of the goddess who brings up the rear of his work, without a foreboding eye, and a trembling hand.

ART. 27.—*The Alexandriad : a Poem. Being an humble Attempt to enumerate in Rhyme some of those Acts which distinguish the Reign of the Emperor Alexander.* 4to. pp. 20. Westley. 1805.

THE author has executed his task in very decent verse. The notes are interesting, as they relate many anecdotes of the emperor’s humanity, justice, and public spirit.

ART. 28.—*Simonidea, a Collection of Poems.* 12mo. pp. 98. Robinsons. 1806.

THESE poems are called Simonidea, because some of them commemorate the dead, a species of composition in which Simonides excelled. Where persons have the talent of dressing pretty thoughts in pretty rhymes, and can find friends to purchase them, we cannot say that they are to be blamed for printing them, though the press is already deluged with this kind of poetry. The Latin verses in this collection might merit praise, as school exercises.

## POLITICS.

ART. 29.—*Two Dissertations addressed to a Friend, and recommended to the Perusal of the Advocates for extending the Power of the Roman Catholics in this Country.* By a Clergyman. 8vo. 3s. Bickerstaff. 1807.

THE author of these dissertations, in order to excite a prejudice

against the Roman Catholics of the present day, has drawn a picture of the tenets and the practices of their progenitors some hundred years ago. For this purpose he has collected all the facts which his scanty reading would supply ; and of course he has not forgotten to refresh our memories with a narrative of the massacre of St. Bartholomew. But if all the cruelties which have been perpetrated, the impositions which have been practised, and the absurdities which have been believed, by the members of the church of Rome in a less civilized and enlightened period, are to be collected, in order to form a bill of indictment against their successors, who shall escape condemnation ? Many centuries have not elapsed since all Europe were Roman Catholics ; and if the guilt of this superstition can be transmitted by descent, perhaps even the clerical writer of these dissertations must share the crime. We do not pretend to say that the age of folly and of bigotry is past ; for the book before us is a sufficient proof of both : but we must assert that, among all sects, there is a greater diffusion of reason and of charity than there ever was before ; and are the Roman Catholics the only body of christians, whose minds and hearts are impervious to this general illumination ? Are the beams of gospel-charity chilled or blunted the moment they strike against the bosom of a Catholic ? That no small portion of ignorance and intolerance may still remain among the members of the church of Rome, we readily allow, but is there no ignorance nor intolerance among other sects ? Does no other church exhibit any instances of bigotry and imposture ? Are the present sober, judicious and learned body of the Scotch clergy to be branded with infamy, or held up as objects of terror and abhorrence, on account of the barbarities which were practised, and the absurdities which were authorised by the Presbyterian ministers in the reign of Charles the first ? But yet this would be as consistent with justice and with charity, as it is to reproach the whole body of British Roman Catholics with the crimes and follies of their ancestors.—This writer argues as if the Roman Catholics were an increasing sect ; but instead of this, we have every reason to believe that they are in the wane ; and, even in Ireland, where they are most numerous, nothing is wanting but a little more attention on the part of government, to the physical comfort, as well as the moral and intellectual culture of the lower orders of people in that country, to reconcile them to the principles of protestantism. Were the Irish peasantry more enlightened, and made to experience more of the blessings of civilization, that blind submission, which they now evince towards their priests, would gradually disappear ; and the pacific genius of industry, of agriculture, and commerce, would soon supplant their present propensity to idleness, to ravage and rebellion. The craft of the priest is always proportioned to the ignorance of the people. If therefore we dread the powerful ascendancy of the Romish priests over the half-savage peasantry of Ireland, the means of counteraction are in our power. The bane and antidote are both before us ;—the bane is ignorance and oppression ;—the antidote is knowledge, freedom, and humanity.

ART. 30.—*The State of the Case; addressed to Lord Grenville and Lord Howick.* 8vo. Hatchard. 1807.

ART. 31.—*A plain Address to the People of England; in Explanation of the secret Causes which occasioned the Dismissal of his Majesty's late Ministers.* 6d. Clarke. 1807.

THE writer of the first pamphlet, if not a cabinet minister, appears to have derived his information from some person, who is well acquainted with the secrets of the cabinet, and with the feelings and views of the present ministers. Whoever he may be, he labours hard to prove that his majesty was not acquainted with the true nature and extent of the measure, which Lord Howick introduced into the House of Commons in favour of the Catholics; and he seems to insinuate that it was the intention of the late ministers to keep his majesty in ignorance of the real nature of the act, till it had been precipitated through both houses, and then proposed for his acceptance. Thus he accuses them either of attempting to inveigle or to force the king into a consent to a law, to which he entertained an invincible aversion. But the manly conduct of Lord Grenville and Lord Howick is a sufficient answer to such a supposition. There was nothing insidious or equivocal in any part of their proceedings. They knew that his majesty had originally expressed a repugnance to the measure, but which repugnance seemed to have been vanquished by the representations of his ministers; and they undoubtedly thought that his majesty had determined to make this sacrifice of his private feelings to the public good. The draft of the bill, which was introduced by Lord Howick, had been previously sent to his majesty and returned without any disapprobation whatever being signified. Could his majesty's late ministers construe this silence otherwise than they did? Could they help considering it as a tacit avowal that the bill, though it did not entirely meet with his majesty's approbation, should have his assent? We know that the sovereign must occasionally sacrifice his feelings of dislike to particular measures, in order to gratify the wishes of his ministers, or to promote the interests of his people. As far as the sovereign is a man, he cannot be expected to be free from prejudice; but his prejudices will never be suffered to impede his paternal regard for the welfare of his subjects. The decided opposition which his majesty expressed to the catholic bill, after it was understood to have had his concurrence, cannot be supposed to have originated so much in his majesty himself, as in the artful insinuations of certain persons, who are said to skulk behind the throne; and whose object it appears to have been to inflame his majesty's dislike, and to convert his scruples into a source of emolument to themselves. These persons endeavoured, with a sort of insidious priestcraft, to make his majesty believe that his assent to recent indulgencies proposed to be granted to the catholics, was a violation of the coronation-oath. But we do not see what the coronation-oath has to do

with the subject. That oath binds his majesty to support the protestant establishment; but it by no means imposes on him any obligation not to relieve the oppression of his catholic dissenters. The permanency of the established church is not at all secured by the civil or military disabilities which are imposed on the catholics. Those disabilities only tend to alienate the affections of the subject from the government, and consequently to weaken the basis of the religious establishment itself. The most ample concessions therefore to the catholics must be considered as perfectly compatible with the spirit and end of the coronation oath; because, by adding so much additional security to the civil government, they must ultimately increase the strength of the protestant establishment, which his majesty's oath obliges him to support. His majesty's oath does not bind him to a system of intolerance; and the most enlarged charity and the most unlimited indulgence which his majesty can shew to his catholic subjects, as well as to every other class of dissenters, are both morally and politically in unison, not only with the object of the oath, but with those great principles of civil and religious liberty which placed his family on the throne. The coronation oath was designed for the good of the subject, and whatever is conducive to that end, however opposite it may seem to the letter, is perfectly agreeable to the spirit of the oath. How then can it be said that the late ministers attempted to force the conscience of the king, when they urged him to accede to a measure which has so close a connection with the stability of his government and with the best interests of his people? If these ministers endeavoured to moderate or to vanquish his Majesty's repugnance to a measure, which they, on mature reflection, thought to be most essentially incorporated with the safety of his crown and the prosperity of the empire, do they not merit the tribute of applause rather than the sentence of condemnation? As the ministers of the country, were they not to study the good of the people as much as the wishes of the sovereign? The author of the 'State of the Case,' &c. sees nothing which the late ministers have done which deserves even a vote of thanks. But has he forgotten the abolition of the slave trade? This measure alone, independent of every other, is sufficient to eternize their fame. Whatever ridicule he may cast on the new plan of finance, we shall be well contented to find their successors pursuing a system as little oppressive to the people.

The author of the 'Plain Address,' &c. seems to ascribe the dismissal of the late ministers to secret influence and perfidious advisers, which we have no doubt to have been the case.

ART. 32.—*The Substance of Mr. Deputy Birch's Speech in Common Council, March 5th, 1807.* Asperne. 8vo. 1807.

ART. 33.—*Cursory Reflections on the Measures now in Agitation, in Favour of the Roman Catholics. By a Loyal Irishman.* 8vo. Hatchard. 1807.

MR. Orator Birch says that those persons, who profess

what is called the Roman catholic religion, in the British empire, 'must cease to be Papists, if they ever cease to be inimical to a Protestant government.' We reply that, if by popery be meant an implacable hostility to every protestant establishment, these persons are no longer papists. They have renounced those tenets which might formerly have rendered their allegiance a matter of doubt, or an object of suspicion. They no longer assert the temporal supremacy of the pope; and they allow him only a limited spiritual jurisdiction, which could not at all endanger the peace or security of any protestant government, which rendered them equal in all points of civil or military privileges to the most favoured subjects of other sects. The term *Roman catholic*, may formerly have been synonymous with the appellation of *rebel*, but, at present, it is not less significant of loyalty, than that of any other denomination of christians. We learn from the excellent pamphlet of the good and the patriotic Sir J. Throckmorton, which was mentioned in our Review for June last, (vol. 8, p. 215), that the Roman catholic body is not unwilling to concede to his majesty the election of their bishops; and that they are ready to forego their submission to the pope in all points which may interfere with their civil obedience to the sovereign. What more can we require? Or what stronger pledge can they offer of their sincerity and loyalty? To suppose that one set of religious opinions is necessarily more productive of civil obedience than another, is to argue against history and experience. Bad and factious men, incendiaries, traitors, and rebels, have occasionally been found among all the denominations of professing christians. A belief in the importance of those precepts of christianity, which inculcate gentleness and forbearance, patience under oppression, and obedience to every species of lawful government, is one of the essentials of the religion, and common to all sects which merit the name of christian. Where invidious and unreasonable distinctions are made between different sects, those sects which are the least favoured, cannot but feel a degree of aversion and rancour towards the rest. But in order to remove this leaven of bitterness, governments have only to discontinue the restrictions by which it is produced. Let every government, imitating the comprehensive benevolence of the Great Spirit, who knows no distinction of sects, act like a common father and benefactor to the whole fraternity of christians. Let christians of all denominations, who are heirs of the same eternal promises, participate in the same temporal privileges and emoluments. Let the doors of the national church be opened wide enough to receive all sects in the sanctuary of love; and the comprehensive charity of the government will soon extinguish every spark of sectarian animosity.

What we have said above, will apply to the arguments of the Loyal Irishman, who appears to have more zeal than discretion, and sometimes to let the inconsiderate fervour of his feelings hurry him beyond the modesty of truth. He seems to accuse all those who favour the catholic claims, of a design to subvert the civil and religious constitution of the country. Even the Duke of Bedford is



not exempted from the imputation. His want of candour and of charity, at the same time; induces him to ascribe to the present catholics, all the bigoted tenets, intolerant principles, and sanguinary conduct which characterized their ancestors. When will truth only direct, and charity only inspire the pen of religious and political discussion?

ART. 31.—*Naval Anecdotes; or a new Key to the Proceedings of a late Naval Administration.* 8vo. 5s. Baldwin. 1807.

THE public is greatly indebted to Lord St. Vincent, while at the head of the admiralty, for the vigilance which he displayed in detecting, and for the courageous integrity which he evinced in repressing the enormous abuses which prevailed in the dock-yards, and indeed in every department connected with the construction, rigging, repair, and supply of the British navy. There are few persons, who preside over any parts of the public administration of this country, who, if they have penetration to discover, have the intrepidity to expose, or the integrity to reform habits of peculation and extravagance, particularly when they have been of long continuance, and custom has rendered them in some measure the inheritance of particular individuals. He, who makes the bold but truly patriotic attempt, is sure, like the Earl of St. Vincent, to be loaded with every species of calumny and abuse. Those, who are interested in the sins of the old system, will depreciate the merits and revile the virtues of the new. In the present pamphlet, while no praise whatever is bestowed on the patriotic and vigorous measures which Lord St. Vincent pursued in order to check the fraudulent waste of the public property and lavish expenditure of the public money in the dock-yards, &c., the writer brings forward some charges in order to shew that the system which he pursued, was injudicious, absurd, and injurious to the public service. We are far from denying that Lord St. Vincent may have erred in particular instances; for he who has to rectify so many errors will sometimes fall into the opposite. But it is not by the particular excellence or the particular defect of any individual measures, that Lord St. Vincent must be judged, or the merits of his administration be appreciated, but by the general tendency of the whole to benefit the public service, and to economise the resources of the country. On this ground the administration of Earl St. Vincent deserves unmingled approbation. And we must remember that some of the particular evils which are ascribed to the measures of the noble Earl, were not the natural product of those measures, but the unavoidable effect of circumstances. When a vicious system, like that of the accumulated abuses which prevailed in the dock-yards, &c. is reformed, some time must elapse before the new improvements can take effect; some disorders may be occasioned in the intermediate space, and these may be urged as the natural consequences, when they are in fact only the fugitive accessories, of the reforms themselves. *Temporary* evil is sometimes the necessary precursor of *lasting* good. The effect of the best remedies cannot be imme-

diately ascertained. An old and crazy piece of machinery may seem to excel in practical usefulness a piece of mechanism on a better principle, till those, who are to superintend the operations, become acquainted with its motions, and acquire dexterity by experience. The measures of Lord St. Vincent's administration laid the foundation for a new and improved mode of conducting the naval department, which, if it be pursued by his successors, will be highly conducive to the good of the navy and to the best interests of the country.

ART. 35.—*Observations on some Doctrines advanced during the late Elections; in a Letter to Samuel Whitbread, Esq. from Henry Clifford, Esq. 8vo. Budd. 1807.*

DURING the last election but one for Westminster, Sir Francis Burdett advanced the following position; 'that a person holding an office under the crown, however otherwise estimable, cannot, at any time, become a fit representative of a free, uncorrupt and independent people.' This doctrine was strenuously combated by Mr. Whitbread in his letter to Sir Francis; and the greater part of the present pamphlet is employed in vindication of the doctrine. Mr. Clifford contends that the exclusion of placemen and pensioners from the House of Commons is agreeable to the spirit and principles of the constitution; and he shews by historical proof that it has been maintained from the earliest periods to the Revolution. At the Revolution, the doctrine was after various struggles incorporated in the act of settlement, by which the succession to the crown was secured to the present family. One of the preliminary resolutions of the act of settlement determines that 'no person, who has an office or place of profit under the king, or receives a pension from the crown, shall be capable of serving as a member of the House of Commons.' This resolution was however afterwards repealed in the reign of Anne. But the doctrine itself has the sanction of numerous statutes, which incapacitate a variety of officers, pensioners, and placemen, from sitting in the House of Commons; and of those which exclude officers, who are employed in the collection or management of the revenue, from voting at elections. In the act of union with Ireland, the fourth article decrees that no greater number of members than twenty, holding offices or places of profit under the crown of Ireland, shall be capable of sitting in the parliament of the united kingdom. As the patronage of the government is continually increasing, we think that some restrictions should be adopted, to prevent it from effacing all virtue and disinterestedness in the members of the legislature. We are far from wishing to exclude all persons, who are benefited by this patronage, from a seat in the legislature, but we think that the number of those persons should be subject to more narrow limitations; and that the benches of the House of Commons should not be filled by persons who have a direct interest in the taxes which they impose, or who are enriched in proportion to the burthens which they lay upon the people.

**ART. 36.**—*General Reflections on the System of the Poor Laws, with a short View of Mr. Whitbread's Bill, and a Comment on it.* 1s. 6d. Bickerstaff. 1807.

**ART. 37.**—*Remarks on the Poor Bill. By a Justice of the Peace.* 1s. 6d. Rivingtons. 1807.

THE first of these pamphlets, which is the production of Mr. John Berkley Monk, abounds in many judicious observations, and we heartily recommend the perusal of it to those who are advocates for the continuance of the present pernicious system of the poor laws. Mr. Monk has condensed into a short compass the most forcible objections to that system; and he bestows high, and, we think, highly deserved commendation on the bill which was introduced into the late parliament by the enlightened and philanthropic Mr. Whitbread. The Justice of the Peace condemns almost every clause in Mr. Whitbread's bill; but his remarks do not appear to us at all relevant or just, except in one instance, where he censures the clause which gives two votes in the vestry meetings to persons rated at one hundred pounds; three to one hundred and fifty; and four to two hundred and more. We greatly doubt the expediency of this regulation, and think that, in many parishes, it will tend to give the richer inhabitants a power of throwing a large part of every parochial burthen from themselves on the least wealthy occupants. The assessments in many parishes are, at present, very unequal; and this regulation will probably increase the inequality where it will be most severely felt. Two or three large farmers, such as there are, at present, in almost every parish, will thus be invested with a sort of despotic power over the rest of the vestry; injustice will be legalised, and remonstrance will be vain. This is the only clause in Mr. Whitbread's bill which we condemn;—we cordially commend the rest, and hope, more than we expect, that it will pass into a law.

**ART. 38.**—*Suggestions arising from the Abolition of the African Slave Trade, for supplying the Demands of the West India Colonies with Agricultural Labourers.* By Robert Townsend Farquhar, Esq. 8vo. Stockdale. 1807.

AS the slave trade, owing to the glorious exertions of the late administration, is at length happily abolished, it remains to be seen whether the West India planters will, by the tender treatment and judicious management of their present stock of slaves, be able to give such encouragement to the principle of population, as to keep up a succession fully adequate to the culture of the islands, without the necessity of fresh importations. But should a deficiency of labourers arise, the author of this sensible pamphlet proposes a plan by which it may be remedied, and a supply of free labourers procured from China and the islands in the Indian ocean, equal to any demand which can prevail. Though emigration is contrary to

the antient laws of the Chinese, yet it is permitted by the connivance of the government. But the prohibition is suffered to be violated only in the case of males. No females are ever allowed to leave the kingdom. The emigration of males from China takes place annually to the amount of several thousands, and these people feeling no repugnance to intermarry with women of any colour or condition, are said to have multiplied wonderfully in the eastern islands, and to have dispersed their race in different places and directions from 25 degrees north to 12 degrees south latitude, and from 90 to 143 degrees east longitude. They have formed permanent settlements at Timor, Banda, Java, Prince of Wales's Island, &c. &c. The author, from his long residence at Amboyna, the Molucca islands, and Prince of Wales's Island, has had ample opportunity of observing the industrious habits of the Chinese emigrants to those parts; and he informs us that they are adepts in the cultivation and manufacture of sugar, arrack, indigo, and silks; and that they understand the management of pepper, coffee, and all kinds of tropical productions. We shall not enter into the details of the plan by which the author proposes that these emigrants should be procured; nor shall we mention the calculations of the expence and other particulars, for which we must refer the reader to the work itself. But, as far as we are able to judge, the suggestion of the author seems far from being an impracticable or visionary speculation; though we trust that the wise and humane measures which will be taken by the planters to promote the multiplication of the present stock of blacks in the West Indies, will render it unnecessary to have recourse to the expedient.

### DRAMA.

ART. 39.—*Adelgitha; or the Fruits of a single Error, a Tragedy of Five Acts.* By M. G. Lewis. 8vo. 2s. 6d. Hughes. 1806.

FROM what caprice of the theatrical managers this tragedy was rejected, we are at a loss to determine. Had not the benefit of Mrs. Powell introduced it to public notice, the name of Adelgitha would in all probability have never been heard of. The very great applause however, with which it was received, demonstrated to the proprietors of the theatre the fallacy of their own judgment, and accordingly procured it a perpetual right to the boards of Drury Lane.—The object of *Adelgitha* is to illustrate a particular fact, namely, the difficulty of avoiding the evil consequences of a first false step. Adelgitha is a woman 'with all her sex's weakness,' whose natural inclinations were virtuous and benevolent, but who was totally unprovided with that firmness of mind, which might have enabled her to resist the force of imperious circumstances; accordingly she gives way to them one after another, and is led on gradually and involuntarily from crime to crime, till she finds herself involved in guilt beyond the possibility of escaping. The three last acts are managed with

great dexterity ; the situations excite peculiar interest, and that interest is kept alive to the conclusion of the piece. In the poetry we think the author more successful than in his other tragedy : the foundation of the plot is from Gibbon's history : Michael Ducas and Robert Guiscard are the prominent characters ; but so much fiction has been added by the poet, that their names only and not their actions remind us of the history.

### MEDICINE.

ART. 40.—*An Analysis of the Malvern Waters.* By A. Philips Wilson, M. D. F. R. S. Ed. Fellow of the Royal College of Physicians of Edinburgh, &c. 8vo. Cadell. 1805.

IT is well known that the Malvern waters have been greatly celebrated on account of their purity ; and that several eminent writers have attributed the virtues they are supposed to possess to this circumstance alone. Dr. Wilson is inclined to doubt the truth of this hypothesis ; but we are not convinced that he has succeeded in overturning it. There are two springs on the Malvern hills. A very careful, and, we think, a very scientific examination of the substances found in a gallon of each spring has afforded Dr. Wilson the following result :

	Holywell.	St. Ann's.
	Grs.	Grs.
Aerated soda	5. 33	3. 55
Aerated lime	1. 6	0. 352
Aerated magnesia	0. 9199	0. 26
Calx of iron	0. 625	0. 328
Sulphate of soda	2. 896	1. 48
Muriate of soda	1. 553	0. 955

Scrophula is the disease in which the Malvern waters has been found the most efficacious. They have been useful also in nephritic cases, and in cutaneous diseases. 'Now,' says Dr. Wilson, 'in scrophula and cutaneous diseases, soda and iron have long been celebrated medicines, and on soda, in some form or other, we chiefly rely for relief in gravel.' However celebrated these medicines may be, we are persuaded that in the two former diseases at least, though they may be occasionally useful, they have no specific power whatever. When we join to this, that in the Malvern waters they are exhibited in quantities so minute, as hardly to be estimated, it forms an insuperable objection to Dr. Wilson's explanation. Substances of no extraordinary activity, and in a state of extreme dilution, must, according to all just reasoning, be deemed inert on the animal system. As soon should we ascribe the healing of ulcers to the power of sympathy, as the cure of scrophula to such agents.



On what the cures said to be performed by these waters depends, we profess ourselves ignorant. Something may be due to the purity of the atmosphere; something to the complete change of habits, which invalids undergo at this delightful spot; much probably to the season of the year generally chosen for residing at the Wells. We should be happy to receive a just and unexaggerated account of the real efficacy of these springs, and hope that Dr. Wilson will be induced to favour the world with his observations on the subject.

### MISCELLANIES.

**ART. 41.**—*Documents and Observations, tending to shew a Probability of the Innocence of John Holloway and Owen Haggerty, who were executed on Monday the 23d of February, 1807, as the Murderers of Mr. Steele. By James Harmer, Attorney at Law.* 3s. Jones. 1807.

THIS little work modestly enough professes to shew a probability of the innocence of the two men that were lately executed for the murder of Mr. Steele. Our respect for the verdicts of juries is so great, that we do not wish to see them lightly questioned, nor are we pleased to think they can in any case be mistaken; but we confess, that on reading this work, we hesitated some time before we could resist the conclusion, that they sometimes may be so. As a composition it certainly does the author credit; the style is plain, correct, and well adapted to the subject; and the reasoning, especially in the comments upon Hanfield's evidence, extremely acute. Upon the whole, we can venture to assure our readers that in perusing this work they will find an interesting subject ably handled.

**ART. 42.**—*Short-Hand made easy to every Capacity, or a new System of Stenography, in which the Vowels are written at Pleasure without taking off the Pen, with very little detriment to Expedition, and of much Advantage to Legibility. To which are added Variety of Examples for Practice and easy Rules for contracting. By M. Radcliffe Prosser. The whole engraved on 24 Copper Plates. Printed, published and sold by the Author, at No. 145, Swallow Street, Piccadilly. 12mo. 4s. 1806.*

THIS is the very ingenious performance which we lately took occasion to mention with commendation in our Review for July, 1806, (Vol. 8.) p. 333, and will be found to possess all those advantages, which were desiderated in the other. The system is so very easy, that we made ourselves masters of it in the course of a week; on those grounds we confidently recommend it to our readers.

ART. 43.—*My Pocket Book; or Hints for 'a ryght merrie and conceited' Tour, to be called 'The Stranger in Ireland,' in 1805. By a Knight Errant.* 12mo. pp. 222. 4s. 6d. Vernor and Co. 1807.

WE are here called to set in judgment upon one of our brethren who holds a session of oyer and terminer upon an unfortunate culprit, guilty of the heinous crime of publishing three quartos. The reader may probably have the ingenuity to find his name without our assistance, and to recal to his recollection Mr. Carr the author of those not unamusing ponderosities, the Northern Summer, the Stranger in France, and the Stranger in Ireland. Our brother, the composer of the work now before us, bore it appears, with meekness, the two first of these quartos, but the third was too much for the small stock of patience of an irritable man, and he forthwith produced this duodecimo effort of his rage. There can be no doubt that in many respects he has the advantage of Mr. Carr, and has successfully exposed him to ridicule. Yet we doubt extremely the expediency of writing a book upon the defects of a work of no extraordinary celebrity or value: if the performance is as bad as is here represented, it might have been suffered to die a natural and probably an early death. This attack may indeed render it ridiculous, but must necessarily protract its period of existence.

The plan of the author is as follows: he supposes Mr. Carr to have written the heads of his quarto as he went along, and that they are here published for the benefit or the amusement of the world. We have therefore *memorandums* for chapter first, second, &c. in which Mr. Carr confesses the secret motive which guided him in the composition of this work. We perceive a dedication to the paper manufacturers who have, according to the author, essentially contributed to the *great* figure which he has made in the world. Next comes a *prefatory postscript*, which the example of Mr. Plowden and the country through which the tour was made are supposed to justify. This postscript is tolerably amusing, and not unsuited to the public taste for satire. In the memorandums for chapter I. we observe at the outset, "Heads of chapters to occupy full half a page. It does not signify if they should resemble a bill of fare, which often contains every thing but what one might reasonably expect to find." The following extract will convey a better idea of the nature of this work than any description could possibly do:

It is Cowper, I believe, who has said that Homer rendered the beauties of the opening of the Iliad more difficult than those of any other part of his works, for the purpose, as it would seem, of deterring, *in limine*, all translators from proceeding beyond the threshold. I shall do the same with the beauties of *all* my chapters.—How I pity my translators! *Who* would not pity them?

Commence with a couple of stories—nothing more entertaining. Two Englishmen in the east were advised not to go among the Polygars, because they were barbarous, but they found them hospitable.—I was warned against visiting the Irish, who, I was told, were so ig-

norant, that a rebel barber, seeing an artillery-man about to apply his match to a cannon, ran up to the muzzle and thrust his wig into it, exclaiming "By Jasus, I have stopt your mouth, my honey, for this time." But he did not, for 'he was blown to atoms.'

'I care not for their ignorance; perhaps we shall agree the better; but 'reader! do not anticipate;' in 'a little time perchance' you'll know all about it; but not if we stay here—therefore 'let us set off,' and loiter where we find 'any object worthy of notice.'

'A stage coach—the first object worthy of notice. An old lady wished to have *an owl* with her in the stage, in which I and four other male passengers were with her closely 'indented and dove-tail'd.'—Her wishes were '*resisted*,' as all the improper wishes of ladies should be—especially those of old ones—and the bird of night, the *noctua*, the prophet of evil, was sent to hoot his dire omens elsewhere.—The gentlemen much objected to such an ominous travelling companion.—'*Bubo, dirum mortalibus omen.*'

'It is a 'more easy motion proceeding on a fine and level road' than 'jostling on the pavé.' Relate, with some novel circumstance, the anecdote of the man of slow comprehension, who did not smile at a facetious story, till the middle of a second, concerning a horrible murder, when the first jest having 'travelled through the sinuosities of his ears to his understanding,' he burst out into an immoderate fit of laughter. Say 'he was about 45, short, plump and rosy,' and travelled in the coach with you.'

In a similar style, though not always equally happy, our author travels through his little volume. The reader of Mr. Carr's work will undoubtedly find amusement in the perusal of this, and the natural malignity of man may probably grasp at the opportunity of enjoying the distress of another. But even if this performance had been much better than it is, its death is at hand. The volumes of our modern tourists totter on the verge of oblivion, and will soon drag with them into its gulph the wasps and hornets which have annoyed and protracted their unhappy and precarious existence.

#### CORRESPONDENCE.

MR. Neill's third querulous letter was received, accompanied by that of his friend "Candidus." To prevent further trouble to all parties, Mr. N. is informed that in future his communications, to whomsoever they may be addressed, will meet with no other attention than that of being returned by the post.

WE are desirous of communicating with W. I. and request of him to favour us *immediately* with an address for that purpose.